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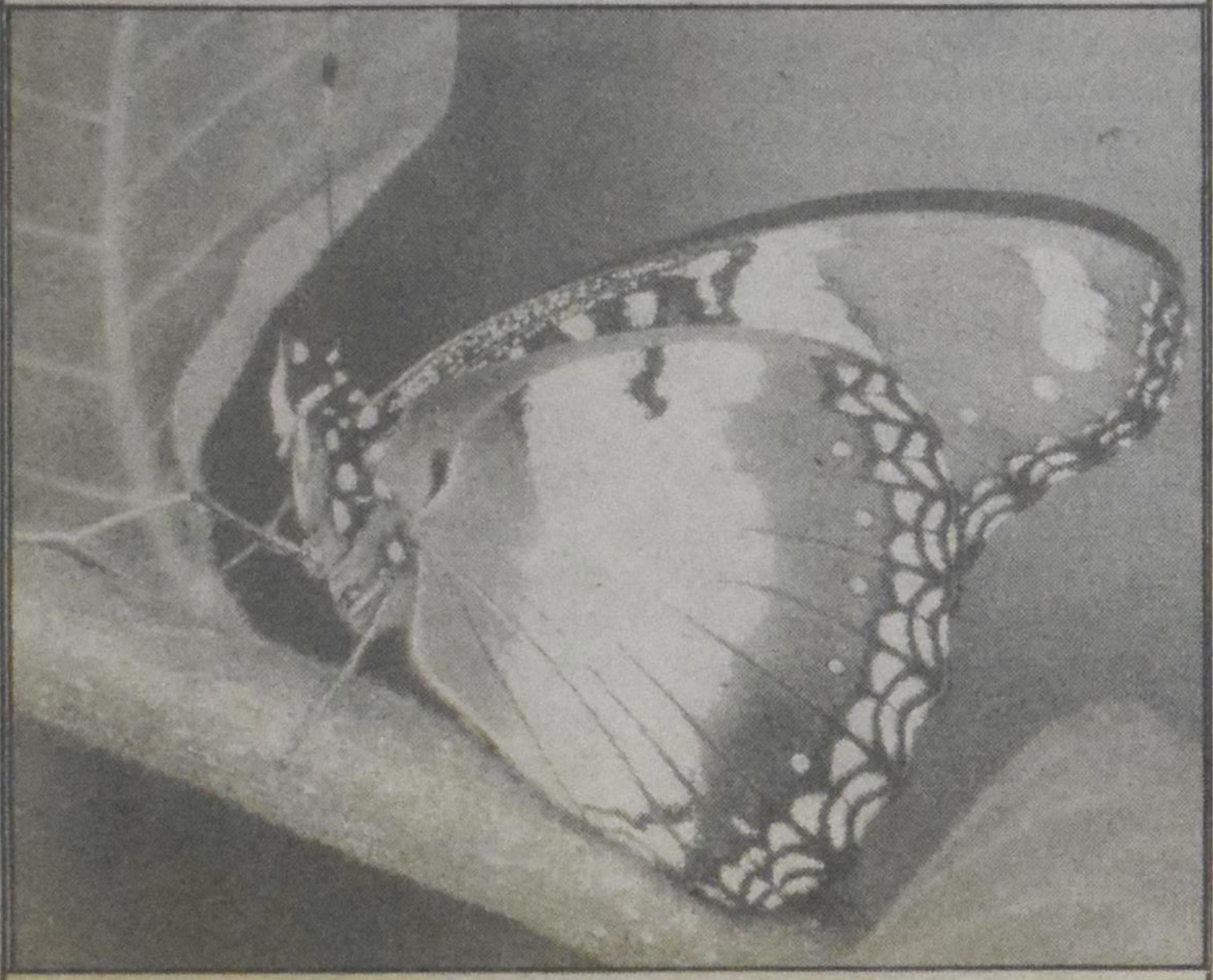

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed — in a flash, in the twinkling of an eye, at the last trumpet" (1 Cor. 15: 51, 52).

Charities, lawyers discuss struggle for justice and morality

Bill Fledderus

MISSISSAUGA, Ont. — Canadian society is setting itself up for a fall because it no longer accepts the idea of objective standards or absolutes, according to Janet Epp Buckingham, executive director of the Christian Legal Fellowship for Eastern Canada.

Christians in a society like Canada's cannot afford to be uninvolved in legal and governmental discussions — in fact, they need to be proactive and to continue to push their own agenda, she says.

She spoke at the Christian Legal Symposium, held March 26-27 in a hotel near Toronto. The symposium, co-sponsored by the Christian Legal Fellowship (CLF), the Canadian Council of Christian Charities (CCCC) and the Evangelical Fellowship of Canada (EFC), brought together 65 Christian leaders to discuss current legal and social issues.

Circular argument

Buckingham refers to a recent Supreme Court decision (a pornography case entitled "Regina vs. Butler") which acknowledged that Canadian law is no longer based on morals but rather on community standards.

She also refers to the words of Russian labour-camp survivor Alexander Solzhenitsyn, who pointed out that law has become the standard for morality for failing Western societies — if an action is not illegal, people assume it's okay to do it.

Putting together these two statements, she says, reveals the unstable, circular standard on which our society is basing its future.

Buckingham fears that circle will become a downward spiral. She points to the disrespect accorded simple traffic laws, which are made for the good of all, as an indication of societal attitude to law.

An audience member responded with the comment that this downward spiral leads some Christians to choose civil disobedience, such as picketing in locations or in ways which break the law. Such actions have biblical precedent (e.g. the illegal prayer that put Daniel in the lion's den), but they must be judged based on the glory they bring to God.

PHOTO: BILL FLEDDERUS

Janet Epp Buckingham.

"The militancy of some abortion protesters brings disrepute to God's name," the audience member concluded.

Justice must be for all

If Christians are to be consistent they cannot restrict themselves to protecting and seeking justice for other Christians — they will have to seek

See **CHARTER** — *p. 2....*

Mennonites adopt new peace statement

Highlights Gospel's call for peace but has flaws, says Reformed theologian

Marian Van Til

NIAGARA-ON-THE-LAKE, Ont. — The Mennonite Central Committee (MCC) in both the U.S. and Canada has adopted a new peace statement, the first revision of Mennonite peace theology in more than 40 years. Entitled "A Commitment to Christ's Way of Peace," the statement was approved at MCC's annual board meeting here in late February and updates a statement adopted by Mennonite and Brethren in Christ churches at Winona Lake, Indiana, in 1950.

"I hope this document encourages discussions about what it means to be a Christian peacemaker," says Judy Zimmerman Herr, co-secretary of MCC Overseas Peace Office. Zimmerman Herr was one of four people who drafted the statement, which was finalized after feedback was received from representatives of the Mennonite conferences that support MCC.

Four 'convictions'

The document begins with four "convictions" which spell out the basic 'sin, salvation, service' outline also familiar to Reformed Christians. As both individuals and the church we are called to "demonstrate by [our lives] the Gospel of peace...through expressions of love, peace and justice within its own community and beyond."

"Peace is the will of God, and there is no peace without justice." That means abandoning hatred, strife and violence in all human relations: between individuals, in families, in the church, among races, religious factions and among nations.

Ten 'commitments'

The document continues with 10 "commitments" to prayer and action. "Reaching out to all regardless of race, religion, status, whether friend or foe," Christians must build relationships of love and mutual respect. That includes witnessing to the state, reminding those in authority "that they are called by God to use their power in ways that are constructive and life-giving rather than violent and life-destroying."

"War is an unacceptable way to solve human conflict," says Conviction No. 6. That means refusing to support it or participate in military service. Rather, "our stand against unjust treatment of people employs the 'weapons' demonstrated by Jesus — love, truth, forgiveness and the

See **MENNONITE** — *p. 2...*

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Two views on what the cup of suffering in Gethsemane stands for .... p. 10
Hilda Born meditates on the pierced hands of the Saviour .... p. 11
Laura Smit writes her first column for "Friends of God" .... p. 13

Thinkbit

"According to Scripture, we go to work for the same reason that we go to church: to worship and serve Jesus Christ."
Alex Warneke, CLAC representative.

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News

Charter will aidChristians, says lawyer

...continued from p. 1
public justice, according to **Gerald Vandezande**, the public **affairs director** of the advocacy **group Citizens** for Public **Justice.**

For example Christians **should be just** as active in **responding** to an injunction **against abortion** picketing as **they should** to an injunction **against certain** types of labour **picketing**, says Vandezande.

And Christians who believe **private Christian** schools **deserve public** funding should **not rest until** such funding is **also made** available to those of **other religious** minorities, he **says. Vandezande** was at the **conference** to lecture on **religious** freedom.

In another presentation, **lawyer Peter Jervis** defended Canada's 11-year-old Charter of Rights against critics who say the courts are using it to reshape Canadian society.

Court decisions actually reflect the current values of our multicultural, pluralistic, non-religious society more than those decisions attempt to hasten development in that direction, Jervis argues.

Some critics also forget that parliaments, especially provincial ones, have often passed laws which infringed on the civil rights of minority groups. The so-called "unwritten bill of rights" which prevented Canadians from government injustice in the past was only as strong and effective as the will of parliamentarians, he noted.

Jervis is also careful to clarify that the charter applies only to government statutes.

"You can't appeal to the charter if your employer discriminates against you," he says. Discrimination charges against individuals, businesses and organizations are dealt with under human rights codes (federal and provincial).

"The charter is a powerful tool for anyone who feels oppressed by a government policy or law," he says. It will ultimately do more good than bad for Christians, since they have become an out-of-favour minority in society, particularly with civil servants and parliamentarians.

Mediation in tune with Christian principles

Peter Mogan, a B.C. lawyer, argues that mediation is a better way of solving disputes than the adversarial, costly methods of the courts.

Good mediation can prevent two parties from ending their relationship, in part by separating them from their problem and getting them to work together to solve it themselves, says Mogan.

It generally involves a frank and complete sharing of all information related to the dispute, whereas in court and arbitration both parties keep their opponent in the dark as much as possible, he says. Half the work in solving a dispute through mediation is getting the two parties to agree to mediation instead of a lawsuit, he says.

Other presentations, available on tape from CCCC, treated subjects such as employment discrimination and sexual harassment, tax issues of interest to charities, pooled funding of court cases, pornography, abortion, court structure/intervention, euthanasia, sexual orientation, refugees, hiring a lawyer and the anatomy of a good case. (For report on a poverty workshop from the symposium, see p.20.)

Mennonite statement shows movement, says Bolt

...continued from p. 1
willingness to suffer rather than inflict suffering," says the statement.

When asked to react to the peace statement, Dr. John Bolt, professor of systematic theology at Calvin Seminary, Grand Rapids, Mich., expressed "a great deal of respect for the tradition of the 'peace churches' such as the Mennonites."

He believes that that Mennonite testimony is important in "keeping before the Christian church as a whole the Gospel imperative of peace." must be aware of the temptation — even for Christians — to succumb to the idolatries of militarism and nationalism."

But Bolt says the difficulty comes in getting down to specifics. "The statement is, of course, radically pacifist," he avows, "and while I fully honour those who link their discipleship to Christ with pacifism...this has not been the only Christian answer — and it has not been the answer given by the broader catholic Christian tradition, of which the Reformed tradition is part."

Misses rule of law

What Bolt finds missing from the statement, he says, is "any recognition of the legitimacy, even necessity, of military preparedness and a rule of law in order to *police* nations and communities of nations."

He cites some examples: "Do we really need SDI ('star wars')? nuclear submarines for Canada? U.N. forces in Bosnia? Not to acknowledge the principle of police-like military action in today's world seems to me to be irresponsible and dangerous," Bolt asserts. "What do we do when conflicting parties refuse to negotiate and submit to processes of conciliation? Is all military intervention to be rejected?"

Bolt sees one other problem. There is a "repeated vague reference to 'systems' of injustice and oppression that give us no indications of the criteria by which systems are to be considered just or unjust."

We are not given any concrete help in discerning and evaluating unjust systems, says Bolt. That's true too, he asserts, when the statement moves to the economic arena. He cites the encyclical *Centesimus Annus* by Pope John Paul II as and helpful" in that regard.

Surprising shift?

There is one thing "truly remarkable" about the document, in Bolt's judgment. Commitment No. 5 says, "Some of us may be called to...service within governmental institutions." This may be "a sanction of the 'use of power' that is quite different from John Howard Yoder's oft-quoted claim that 'Christians should avoid the temptation to run God's world for him.' Here is a hint of concession to the Reformed notion of vocation and cultural mandate, also in the state."

Bolt thinks that if this point is conceded and the "radical anabaptist" position of "no truck or trade with the state at all" is abandoned, then "it's only a matter of time before it will have to be grudgingly acknowledged that the use of power, even 'in ways that are constructive and life-giving rather than violent and life-destroying,' does involve the state in difficult choices and even compromises"; and that, for example, "wise judgment about the need for a police military action to save the life of Somali children may involve one in actions that result in the violent death of some Somali war lords."

Linda Peachey, co-coordinator of MCC U.S.' Peace and Justice Ministries, points out that despite official statements, "among Mennonites there's a lot of ambiguity on just how Christians should relate to the state," and on whether the church being separated from the world is a calling for *all* Christians or an imperative for Mennonites.

Peachey says the "remarkable statement to which Bolt refers is an acknowledgement thought among Mennonites, which result in different emphases. It's important to realize, she says, that those strains have different historical-geographical roots. The 18th century Swiss-German immigrants who settled in the Eastern U.S., for example, "tended to be withdrawn." A later Prussian-Russian wave, people who settled further west and in Canada, were somewhat more activist.. To this day, she says, Eastern U.S. Mennonites shun involvement in government, but in states like Kansas, and in Ontario and Manitoba, for example, Mennonites don't object to serving in the legislatures.

Peachey concedes that "considering police actions muddies the waters" when talking about pacifism. "The state may have some legitimate role in police actions," she admits, particularly in U.N. actions like Somalia.

"There is an underlying assumption that you determine injustice by identifying people who are marginalized or oppressed. That has always been MCC's approach when determining whom to help. You start with people on the underside who are suffering. It's not hard to find injustice."

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Comment

PRESSREVIEW

Carl D. Tuyl

The big news in the Conservative Party's facelift is out: both Campbell and Charest smoked pot and inhaled. Now perhaps we can get to the minor details, such as deficit reduction, job creation, the universal social safety net and other such trivial items.

In his bid to stop what Allan Fotheringham calls "the great Conservative Campbell juggernaut," Tory hopeful Charest has quickly turned his attention to the Prairie provinces. Westerners in the Charest camp include MPs from Alberta, Manitoba and Saskatchewan.

Liberal leader Jean Chretien has assured one and all that a Liberal government would not raise taxes. Since they would also do away with the GST I wonder where they would get the moolah to run the country

Preston Manning knows where he would get the money. He would eliminate our social security system.

★ ★ ★

The Toronto Star was asking for trouble when it printed a picture on its front page of the Queen as a black woman. Trouble they got; mega-trouble, with *The Star's* telephone lines heating up half of downtown Toronto. The picture was one from an advertising campaign by Benetton.

★ ★ ★

Motivational speaking has become big business. Tony Robbins, one of those go-get-'em-guys, spoke recently in Toronto where 3,000 people anteed up $200 each for the privilege of listening to him. That's big bucks, folks. For those who really want to become millionaires quickly here is Tuyl's guaranteed, foolproof, goofy, free-of-charge, three-choice method: exchange $35 for dinars from the former Yugoslavia; or if you prefer, trade $15,000 for Russian rubles; third choice: invest $804 in Italian liras. All three arrangements will make you an instant millionaire. Don't tell me it doesn't pay to read *Christian Courier*!

★ ★ ★

China has released a large number of Catholic priests in recent months. The government is signalling that it may free other political prisoners before completion of their sentences. The authorities did, however, rule out the possibility of an early parole for China's most famous political prisoner, Wei Jingsheng, who was the leader of the 1978-79 Democracy Wall movement. Wei has completed the 14th year of his 15-year sentence.

★ ★ ★

Duke University professors have studied the costs and the results of cardiac-pulmonary resuscitation. They figured the cost at $150,000 U.S. per survivor, but their study also showed that only five percent of the patients ever got well enough to leave the hospital.

★ ★ ★

Lieut. General Philippe Morillon is one general who does not fit the five-mile-behind-the-front, stereotypical star-decorated officer image. In effect, he told the Serbian forces that if they wanted to kill the 60,000 Muslims in Srebrenica they would have to kill him first. With a 20-person military escort he camped in the town's post office as Serbian forces advanced to within 1,500 metres. He also led a convoy of 14 U.N. relief trucks into the starved city. Hats off to Philippe; he deserves his stars.

★ ★ ★

William Thomas writes in a magazine called *Canadian Author* about Sherman Hill of San Francisco. Sherman, who is blind in one eye and partially blind in the other, denied that he should be charged with speeding, explaining that he was driving fast only to cool off his seeing-eye dog which sat beside him to alert him to on-coming traffic by barking.

★ ★ ★

A former RAF Spitfire pilot, Ezer Weizman, has become Israel's president. The position is largely ceremonial, like a family heirloom Christmas decoration, but Weizman is a strong advocate of a negotiated peace with Israel's Arab enemies. In one of my more poetic moods I see that ongoing Palestinian conflict as Jacob and Esau continuing the struggle they started in Rebekah's womb.

★ ★ ★

In the Winnie Mandela trial in South Africa the Counsel for the State argued for Winnie's original five-year jail sentence to be increased to six years.

★ ★ ★

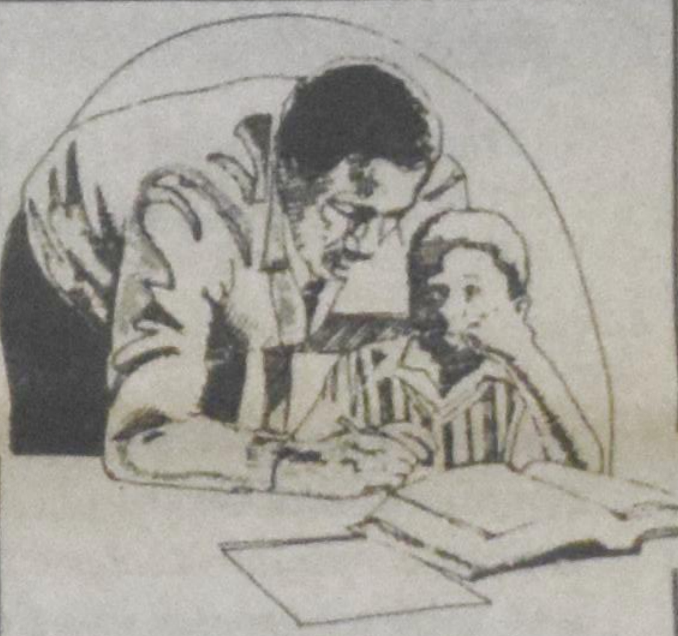
Whoever understands the parliamentary procedures of Russia's Congress of People's Deputies must have intelligence worthy of Mensa membership. The Yeltsin yo yo was like an unending ride on a rollercoaster. Boris will have his referendum, which is a bit of a victory; on the other hand he did not receive a real ego boost either. The wrangling reminded me of a saying by Yogi Berra, recalled by the *United Church Observer*: "If you don't know where you're going, you'll probably wind up somewhere else."

★ ★ ★

And our man from *The New Yorker* picked up this item from the *Lexington (Mass.) Minute Man*: "When a patrol officer checked out screaming he heard on Westview Street at 12:26 a.m., it turned out to be sons upset with what their mother had cooked for dinner." They must eat late in Massachusetts!

Enjoy the spring; the black-flies are coming....

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.



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Editorial

Are there more Good Friday experts than Easterologists?

Many of us, because of our occupations, can contribute to the discussion and analysis of what took place in Jerusalem during the Passover feast in the year A.D. 29.

A law enforcement officer could take a look at the weapons and the size of the posse which came to arrest Jesus in the Garden of Gethsemane. The Gospels say it was a great multitude with swords and staves which came to subdue one unarmed man surrounded by 12 followers, one of whom at least had a sword.

An ethicist could talk for hours about the propriety of a trusted friend like Judas betraying Jesus with a kiss (there is a tribe in New Guinea that considered Judas a hero for his clever betrayal!). The ethicist could also elaborate on Peter's triple denial of Jesus and on the behaviour of the Roman soldiers who whipped Jesus and spat on him.

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A lawyer would need several years to prepare her case should a mistrial of Jesus be considered. She would point out that the Jewish leaders held court at night and that they hauled in false witnesses, etc., etc.

An economist would have something to say about the comparative value of 30 pieces of silver which Judas threw on the temple floor, and he would estimate what Jesus' robe was worth to a Roman soldier whose salary was paid in pounds and a retirement plot.

A real estate broker would be interested in the fact that 30 pieces of silver bought a field previously owned by a potter, which was to be used as a burial place for strangers, which brings in the tourist bureau, of course, with its concern for out-of-town visitors, not to mention the undertaker.

A lot of power games

A politician could analyse the number of choices Pilate had and what their consequences would be. He would weigh the fairly predictable and nearly absolute power of the Roman emperor against the totally unpredictable behaviour of the Jewish people, complicated by the significant factor of pesky Jewish leaders. Politics is about power, and a lot of power games were played those days before the Passover.

A psychologist might like to know a bit more about the relationship between Pilate and his wife. Why was she having bad dreams, and did Pilate relate to her as an equal, with feeling?

A criminologist would perk up her ears when reading about the release of prisoners at the Passover. Why don't we do this in Canada on Canada Day?

A carpenter might ask how three crosses would have been built in short order. Would the crossbeams be quickly slapped onto the uprights, or would everything be measured, making sure the arms of the beam were equal and fastened at the right angle? Would the cross maker take pride in his work or feel disgust?

Cyrene is in northern Libya

A geography teacher would want to make sure her pupils knew where the man who was asked to carry the cross was from. Cyrene is in northern Libya, she would tell her students.

A sociologist could write a thesis on the behaviour of the crowd and the fact that Jesus recognized the importance of family when he pronounced Mary and John mother and son.

The medical profession might want to consider the effects of lacerations, nails through the hands and feet and giving wine vinegar to a dying man.

A historian could talk about the state of the Roman empire and search secular sources for confirmation of crucifixions around this time.

A geologist would want to put in his two-cents worth when the passage about the earthquake that split rocks and tore the temple curtain from top to bottom enters the Good Friday story.

Of course, theologians would have a heyday on Good Friday. This is, after all, *their* terrain. Everybody else must yield to the weighty expositions of those who study and expound the mysteries regarding spiritual powers and principalities.

There is no dearth of experts on what happened on Good Friday.

Dumbfounded at the open grave

But who can speak with authority about the resurrection? No ordinary human profession can shed light on that. Even theologians find themselves scratching their heads. There is nothing in our experience that connects with this spectacular event. We stand tongue-tied before this breath-taking, glorious rising from the dead.

It was an outlandish, can-you-beat-that! kind of happening — a first-fruit incident, something that had never happened before and that heralded in a new world. Even the raisings of the dead by Elijah and Jesus himself did not compare to this spontaneous act of coming back to life.

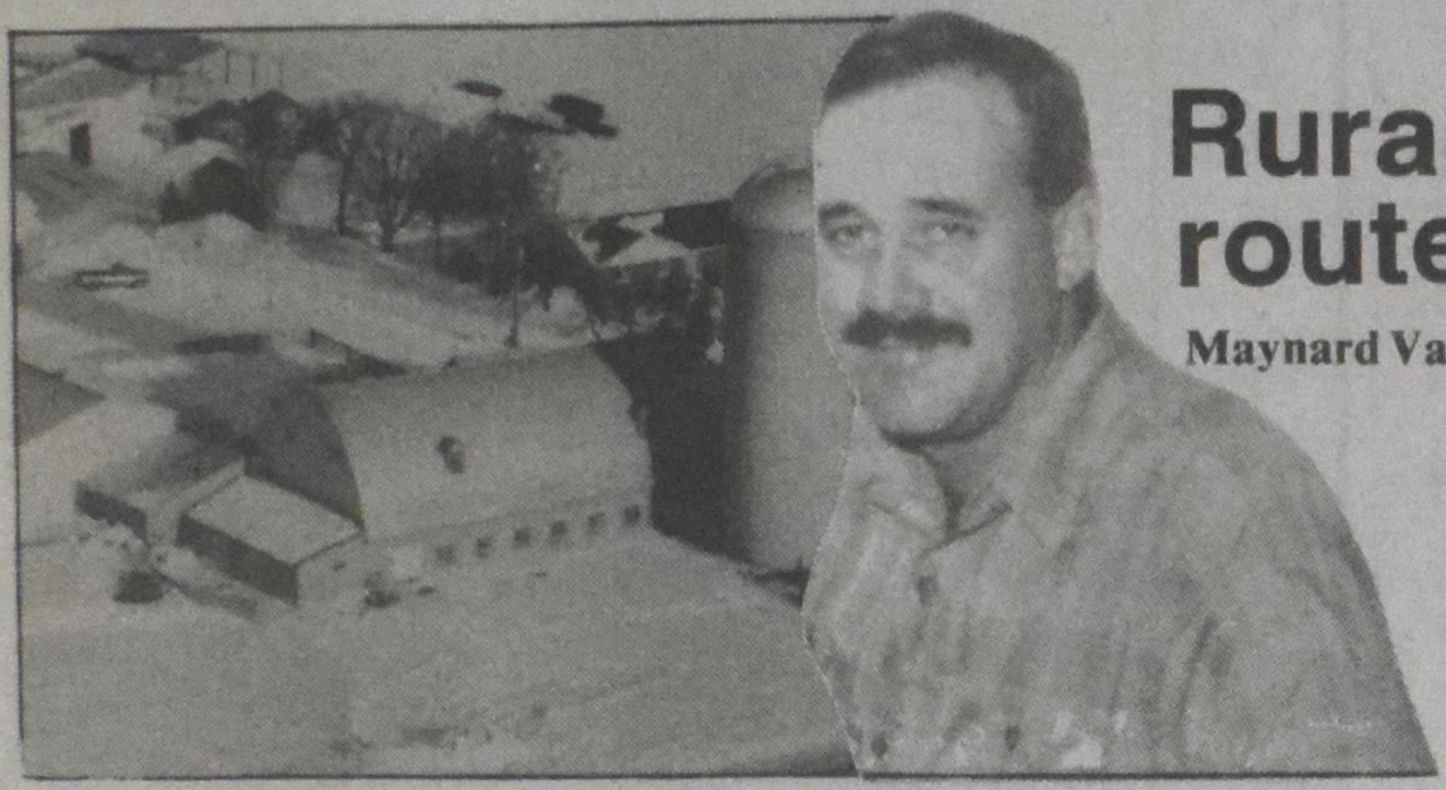
Not that we want to *remain* silent. But before or after we speak and sing, we may want to reflect on it. To do that we may want to go to nature to find an experiential connection with this miraculous rising. Consider the crocuses and tulips, or, to follow Paul's metaphor in 1 Corinthians 15, think of "a seed, perhaps of wheat or of something else."

So it's the gardener and the farmer who are perhaps best equipped to tell us something about Easter and the resurrection of our Lord. Or it's the mother who feels the baby growing inside her body. Or it's the young man who falls in love. Or it's the prisoner who walks throught the gates into freedom. Or it's the refugee who steps onto friendly soil.

But it's the sinners who fall on their knees and feel the clot of guilt dissipating in their hearts and the healing energy of God's grace pulsing through their arteries who can tell you that the resurrection did, in fact, take place. Forgiven sinners feel Easter in their bones.

BW

Agriculture/ Letters



Rural routes

Maynard Vander Galien

'Shame, shame, shame'

There is a disturbing sight on many kitchen tables and in many refrigerators of our Canadian and American farmers. That disturbing sight is tubs of margarine and other imposter dairy products.

And it's even more disturbing when the stuff is bought by *dairy* farmers. The Canadian dairy industry is in very serious trouble and the market share quota (MSQ) has been reduced almost 20 percent these past few years.

The decrease in milk requirements has largely been attributed to a continuing decline in butter consumption and increased skim-off butterfat because of greater consumption of lower-fat milks and dairy products. Cheese sales have been generally sluggish, with little growth to offset the decline in overall butterfat consumption.

Bill Sherwood, chief executive officer of the Dairy Farmers of Canada, is a New Brunswick dairy farmer and also the general manager of the New Brunswick Milk Board. He has been the guest speaker at many Canadian annual milk meetings and has warned Canadian dairy farmers not to use margarine and other non-dairy products.

Mr. Sherwood says he doesn't have sympathy with dairy producers for losing 20 to 25 percent of their market square quota if they use margarine and other imposters instead of the real thing.

"Shame, shame, shame," says the Manitoba Milk Marketing Board to its producers who use imitation dairy products like margarine and oil-based coffee whiteners. The board received numerous reports of these imposters appearing on farm tables. Two years ago the board sent a newsletter to the producers. It said: "We find it really difficult to accept that one cannot support his or her own industry."

A dairy farmer I know has an expensive line of new machinery and always drives a late-model car and pick-up truck. He takes an annual vacation and is in Florida at least 10 days each winter. For the past three years the farmer has had to buy about $85,000 worth of market share quotas just so he can stay in business and milk his 60 cows. The Milk Board would cut quotas and he would buy the equivalent back at the monthly "quota exchange." Money was never a problem.

The family never has butter in the house. They say they can't afford it and instead they buy the cheap, salty margarine. And why did they have to buy $85,000 worth of quota? The farmer had a good excuse: because of the lingering recession consumers are not buying as many dairy products. He didn't mention that he is part of the problem.

Let's say he saved two or three dollars a week by buying cheap margarine instead of butter. Maybe he saved $100. Maybe he saved $200 a year. He has had to purchase $85,000 worth of quotas and he's going to have to purchase even more in the future if he wants to continue milking his 60 cows.

A friend of mine, a butter eater, says our milk and cream industry would be in a lot better shape if all milk and cream producers bought butter and bought an extra five or 10 pounds a year to give to friends and relatives at special occasions such as at Christmas and Easter.

Great idea! This is the Easter weekend and I'm going to do just that. I have city relatives who eat margarine and they are coming this weekend for a visit.

A recent study conducted by the Harvard School of Public Health says margarine — whose status as a healthful alternative to butter has been fading in recent years — will suffer another blow with the release of a study indicating it is not a good spread on your toast. (I'll present details on the health-related aspects of using milk products versus non-dairy alternatives in my June column.)

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.), and writes weekly columns for area newspapers.

Does Dutch legislation on euthanasia need our defence?

After reading Dr. Remkes Kooistra's article "Is euthanasia permissible?" (C.C. March 19), I was left with a very uneasy feeling. If Dr. Kooistra's intent was to defend the new legislation in Holland against extreme, unjustified, unsubstantiated criticism, I would have no quarrel with him.

I understand that in an evil world governments have to set up some safeguards to curb evil if outlawing it is not quite effective or possible. However, it seems that my friend and colleague should at least have gone one step further and indicated his concern about the fact that active euthanasia is now legally permitted in the Netherlands.

While vacationing in Florida, I read in the *Bradenton Press* a scathing condemnation of the Dutch decision. On my return to Canada I read in our own C.C. a defence of that very same decision, a defence that left me quite confused.

Of course, most people in Reformed circles have no trouble accepting and defending passive euthanasia. But we draw the line when it comes to active euthanasia.

In line with a catechism resource book called *Decisions* I have taught that "the sanctity of life demands that all ordinary means be used to support and sustain life. Thus, we cannot condone violently ending a person's life because that life is of low quality or because that person is suffering and demands that her life be ended."

Active euthanasia should therefore not only remain punishable by law but be punished in deed. Any law that does not conform to God's law does not need our defence.

I shiver when I see this happening in the Netherlands. I shiver when I read in Prof. Kuitert's latest book that it makes no sense to him to say "euthanasia is not permissible" (he means active euthanasia). I also shiver when I read an article on euthanasia in C.C. in defence of the new Dutch legislation without a word of criticism.

So what if the old Inuit has always walked out of the encampment to end his or her misery? Does that make it defensible? So what if active euthanasia is actually practised in the U.S. as in the Netherlands. Does that give us any good cause to praise the horrible Dutch decision as "more honourable," leaving the readers of C.C. with nothing but that comment?

Lammert Slofstra,
St. Catharines, Ont.

Where to order those books

We like the new name *Christian Courier* and also the smaller format of the paper. My husband can now read the paper in his armchair instead of having to go to the kitchen table.

We like your editorials very much as well as most of the other material in the paper. I even found your editorial on Islam of last year interesting.

There were two reviews of children's books in the Nov. 27 issue of *Christian Courier*. I would have loved to buy those books for my grandchildren, aged three and four. But I became very annoyed when I noticed the review did not say where one could order those books.

Jane Roseboom,
Renfrew, Ont.

Any good-sized bookstore will take an order for these books, as long as you mention some of the details given in the bibliography at the top of the review.
Ed.

Don't suggest flogging to a violent society

Bert Witvoet's recent editorial advocating flogging as a means of punishing young offenders for crimes committed seems indefensible, if not irresponsible.

In the Christian community, where the atonement value of Christ's cross is celebrated, an appeal to a retribution-centered theory of punishment is perplexing, to say the least. How will the insti tutionalization of violence lead to repentance or to the rehabilitation social scientists and politicians wish for?

The Deuteronomy passage cited is worthy of more than a literalistic interpretation and application in light of the cross. One must not overlook that Christ supersedes Moses when it comes to preserving and restoring human dignity. What about Paul who reminds us when speaking of the law that the letter kills while the spirit makes alive?

The editor cites the introduction of the element of fear and respect among the young as possible goals for flogging. I submit there is plenty of fear to go around as it is. Let's not forget the abuses of Mt. Cashel's children or the apparent abuse of female inmates in an Ontario correctional centre. Who would suggest the introduction of corporal punishment in a society with a track record of poor nurture and discipline?

And yes, what are we doing when we model flogging to parents who continue to beat their children in order to teach them who is in control of their lives? As a delegate to the Christian Reformed Church's most recent synod I know how painful it was for the delegates to digest their worst fears of what is done to children in the name of punishment, fear and respect.

Fred Koning,
Grimsby, Ont.

Longer Letter/Family

We must teach and model

I read with interest the editorial "Should we flog young offenders?" (C.C. March 12). I'm not sure whether you presented your ideas for the purpose of encouraging some response or whether you believe what you have written. In any case, I would like to respond. As a young offenders counsellor specifically and counsellor of children and teens in the school system and private practice, I would like to make a few comments in regard to physical punishment for young offenders.

By the time a young person has committed a crime a great deal of damage has already been done to the youth by his family setting and his school experiences, as well as society's influences, such as the fare one can see on TV and videos. I agree with you that the root causes of delinquency lie very deep.

Emotional damage

However, the result of these causes will not necessarily be eradicated through physical punishment. There is a fine line between beating the devil out and beating the devil in, and that line has by far been surpassed by the time a child has become a teenager. Perhaps the time for some physical punishment might be when the child is quite young, and then by spanking on the bottom.

Even if "no bones or other organs are damaged" during physical punishment, the damage to an individual's emotions may have much more lasting and deleterious effects. From a psychological perspective, after that age physical punishment is generally of little or no use and could well beat the devil in. From a secular perspective, physical punishment should not be used in any case.

Show respect

I believe that we need to make children more accountable at a younger age since they make their choices on a daily basis in regard to their behaviour. I agree with you that education alone will not change young offenders either since for many of them the concept of a formal education has very little meaning.

What we do need to engage in is educating parents, upholding the value of family and belonging, and continue to bring about changes in societal values. We need to stop living double standards and be more open and honest with children and teenagers. We need to show them respect as important people; they will then respect in return.

Physical punishment like flogging or the strap in schools will continue to encourage an imbalance in power, which because of our sinful natures can and will lead to abuse, and will result only in fear of power. When that youth becomes an adult, he or she will repeat the cycle.

Takes too long

I am not a proponent of the current Young Offender's Act. From my perspective, it does the young offender more of a disservice than a service. The major problem with it is often the length of time between the crime and the punishment. Many young offenders have re-offended several times between the initial crime and the sentence for that crime.

Many young offenders have learned to "play the system." This is encouraged by our justice system, especially in its current form. From a psychological perspective, punishment for inappropriate behaviour needs to be as close as possible to the behaviour for it to have maximum effect. However, I do not necessarily propose physical punishment.

Teaching and modelling

We need to teach our children and youth to make good choices with a knowledge of the consequences involved. In other words, we must teach them problem-solving and decision-making skills. This needs to take place when children are young and needs to be modelled by significant adults in the child's life — parents, relatives and teachers.

G. Frank Groenewold, Ph.D.,
Clearbrook, B.C.

Editor's note:
We encourage other readers to jump into the fray. Some day we hope to revisit this topic with another editorial.

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Stan de Jong,
Manager

small talk
Alice Los

'Full of fresh scents are the budding boughs'

Spring is here! To be sure, the fields outside my window are still white with snow as I write this, but the sun is shining and the downspout at the corner of the house is gurgling gleefully.

Where I live the winter has been long and stormy, as I know it has been in many other places. Again and again the wind howled and whipped sheets of snow down and around. Roads closed and driveways clogged up with thick white mounds.

And the cold! It sank from a steel-blue sky, wrapping itself around all that is and penetrating the soil underneath, creating a hard, unyielding crust. At times all of the outdoors seemed frozen, caught in its movements like an image on TV which has been stopped in its lively track.

Would creation ever start breathing again? Would it ever regain its growing power? Of the four seasons winter always seems the least willing to surrender its place. Yet it always does!

Miraculously, the sap of life starts flowing again. Without fail, birds return from warmer climes to join the ones which stayed behind and survived. Together they make joyful noises, earlier and with more gusto every day as winter dies a mostly unmourned death. The stiff limbs of trees and shrubs relax, and there's that unmistakable smell of a changing atmosphere.

'Fresh scents'

People sniff a lot in spring, an affirming, appreciative sort of sniff. But then, when the last of the snow has seeped into ditches, creeks and rivers there's nothing but black mud and dead grasses — and doubt — until, slowly but very surely, green springs out everywhere.

Nurseries open their gates and people file in to feel the sun on their backs, to smell the soil and run their fingers along the bark of a young tree.

Once again God has kept his promise and changed the seasons at the appointed time. Ever since the days of Noah, summer and winter and springtime and harvest have come and gone in orderly cycles. Sadly, the true significance and great comfort of this unfailing rhythm is largely wasted on an arrogant and self-sufficient humanity.

Creation is filled with the wonders of God's grace. For the eyes which truly see there is much to behold and to be awed by. As Paul wrote, "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse" (Rom. 1: 20).

The heavens declare God's glory! And spring, especially, reminds us of that renewed life, secured by our Lord Jesus Christ when his dead body was buried like a seed and arose again in everlasting splendour. It's for all who see and believe!

The title of this column is a line from Christina Rosetti's poem "Spring Quiet."

Alice Los lives in Inkerman, Ont.

Video Review

A simple, sturdy baseball film to harbinger spring

Pastime

Marian Van Til

Stars William Russ, Glenn Plummer, Deirdre O'Connell
Directed by Robin B. Armstrong

Every once in a while when rummaging around in a video store looking for something "good," you find it: something that pleasantly exceeds your expectations. *Pastime* is such a find.

I'm an avid baseball fan but rarely appreciate baseball movies. Most are either too slick or overly sentimental — and all are outrageously improbable. You know: it's the bottom of the ninth, two outs, two strikes on the batter... (whose true talent has, of course, been unjustly ignored)...and...he hits a grand slam that sends not only the ball but his career into orbit! Such unlikely scenarios make good melodrama but not good movies, and certainly not good ball players. Both of the latter take talent *and* hard work, not luck or magic.

A solitary life

The opening credits tell you *Pastime* was produced by Bull Pen Productions— obviously a group of baseball lovers. But these guys can make movies too. To the strains of "Swing Low, Sweet Chariot," the camera slowly pans baseball paraphernalia laid out on a table: gloves, balls, elastic bandages, liniment, prescription medicine — stuff used by Roy Dean Brean, 41, a pitcher whom we'll meet momentarily. This is the minor leagues, 1957, northern California.

Roy Dean is a gentleman, a Southerner who came from and lives in a different world than the others. He may not be the player he once was, or even the one he thought he was, but he still works hard. He jogs while the younger guys horse around; he's an enthusiast when the others are cynics; he cheers them on even when the team is squandering a chance to win; he gives advice (good advice), though it's not often taken.

Baseball is quite literally Roy Dean's love — he never married because he didn't feel this nomadic life was good for a woman or a relationship. He's one of those older, slowing players who managers liked to keep around because they're good for morale, if little else.

Roy Dean was in the big leagues ("The Show") once, but the legendary Stan Musial hit a grand slam against him in a crucial game, and gone was his opportunity to stay there. Ever since he has dreamed of returning to redeem himself.

Roy Dean strikes up a friendship with Tyrone DeBray, a new 17-year-old black player who (if he works hard) will most assuredly make it to the major leagues, Roy says.

Roy Dean becomes Tyrone's mentor and their developing friendship is based on mutual respect. Such an interracial friendship, complicated by their age difference, was somewhat unusual in 1957.

Refreshingly unpredictable

We gradually realize that the film's title carries an ironic double meaning: in the "great American pastime" Roy Dean Brean's time is past. But will he make it to The Show one more time?

Almost every aspect of the plot contains little — and sometimes big — surprises. It is refreshingly unpredictable while remaining entirely believable. And the acting and directing by these "no names" is effective.

Without being maudlin *Pastime* captures the aura of a time gone by, when poorly paid minor leaguers spent most of their time on buses and in cheap motel rooms, but a time when baseball was a *game*, not a business.

The film has no big-draw actors, and as a product of a small production company *Pastime's* advertizing budget was probably close to nil. That's why you may never have heard of this film. It's worth seeing, though, whether you're a baseball fan or whether you simply enjoy stories in which the characters and relationships ring true.

If *Pastime* is not at your local video store, ask if they'll order it.

Christ, imprison me!

Contemplating Lent, Easter and the Christian struggle with a sonnet by John Donne

Marian Van Til

I never used to give Lent a thought; my Reformed tradition didn't encourage me to do so, in church or out of it. We dismissed (somewhat smugly, I now think) the morbid Lenten fixation we judged to be preoccupying our Roman Catholic neighbours: crucifixes instead of the empty cross, extra masses, contemplation at the stations of the cross and fasting.

But it has been from Catholics, Anglicans and Lutherans that I have learned to allow myself to ponder Christ as a human person. It's hard to fathom the implications of God lowering himself to become a sinless human being, yet "tempted as we are," but it's good to try.

Jesus the man

I'm glad those "Reformed" attitudes are changing (we're still more comfortable, though, with that other penitential season, Advent — Christ the Babe seems harmless; Christ the adult male can be threatening). Lent lets me dare to ponder, as Hilda Born does in "His Pierced Hands," (p. 10 in this issue) the *man* Jesus, bringing his work as God into clearer focus.

When I take time to consider Christ's suffering, I see more and more *my* complicity in it. Then the enormity of his sacrifice and the wonder of my salvation become more real to me, Easter's elation intensifies, and the struggle to remain faithfully fixed on Christ takes on new perspective.

Betrothed to Christ's enemy

During my Lenten contemplations, in addition to Scripture I often make use of music, poetry and other literature. Music and poetry offer a language to embody feelings, experiences and concepts for which we have no words. I find that especially true when those arts illumine some biblical truth or the Christian life.

It is the struggle to remain true to Christ which is strikingly personified in John Donne's "Divine Poem" No. 14. Donne was one of the great English poets of the late 16th-early 17th century, and my parents and several wise teachers rightly insisted that I get to know him.

To me, Donne's "archaic" language rings as true today as when he wrote it (that's why he's still being read 300 years later!).

Donne wrote this sonnet in the first person: his struggle with his old nature voices the reader's — my — struggle too. He uses vivid verbs to implore God to renew him.

As yet, Christ has only "knocked," "breathed," "shone," "sought to mend." But Donne feels he needs harsher refining if he's to come to his spiritual senses: he must be "battered," "broken," "blown", "burned" to be made new.

He's like a besieged town which fights valiantly to admit its liberators but is too weak. And reason, that human quality so highly prized in Donne's world (and ours), can't defend him against Satan's onslaught either.

The Bridegroom envelopes us

Donne's imagery is graphic; it captures the paradoxes of the Christian life: to be free I must be imprisoned by Christ; to stand, I must be overthrown; to be (spiritually) chaste, I must be "ravished" by Christ.

Donne's language points to the closest of human relationships and to the intimacy between Christ and his Church: marriage and sexual oneness — and to the breaking of that bond: our "betrothal" to Christ's enemy. We need to be "divorced, untied" from Satan so that we can again and more wholly belong to Christ.

Batter my heart, three
person'd God: for, you
As yet but knocke, breathe,
shine and seeke to mend:
That I may rise, and stand,
o'erthrow mee,'and bend
Your force, to breake, blowe,
burn and make me new."
I, like an usurpt towne,
to'another due,
Labour to'admit you, but Oh,
to no end,
Reason your viceroy in mee,
mee should defend,
But is captiv'd, and proves
weake or untrue.
Yet dearely'I love you,'and
would be loved faine,
But am betroth'd unto your
enemie:
Divorce mee,'untie, or breake
that knot againe,
Take mee to you, imprison mee,
for I
Except you'enthrall mee,
never shall be free,
Nor ever chast, except you
ravish mee.

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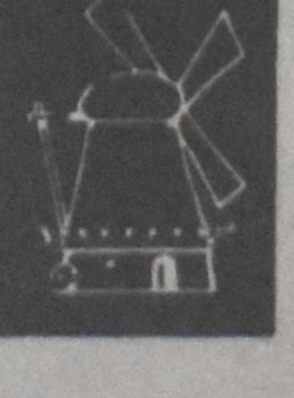
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Archbishop of Canterbury calls for moral standards in response to violence and crime

LIVERPOOL, England (EP) — The brutal murder in February of a Liverpool two-year old, coupled with anxiety over rising crime figures, has Britons questioning the moral state of the nation, according to the Ecumenical Press Service.

In an address to community leaders March 5, Archbishop of Canterbury George Carey spoke of a widespread demand for better leadership to restore a sense of direction to a society marked by drift and collapse of moral standards.

Emphasizing that leadership was not a substitute for individual responsibility and effort on the part of every citizen, he said, "I believe that too many people in our society opt out of a sense of responsibility for what is happening around them and blame 'them.' Good leadership should encourage, not undermine, individual initiative and responsibility."

In the Feb. 23 *Daily Express* Carey said the murder had brought to the surface "the growing worries of so many who fear that there is a moral malaise at the heart of our society."

The archbishop continued, "Our problems continue when we lose our grip as a nation on the kind of moral standards which have long guided us.... We are committed to the Ten Commandments.... Compassion and discipline are at their heart. But for several decades now the message of the Christian Church has fallen on deaf ears."

He concluded, "Now we are realizing that a sense of common values is essential if we are to encourage voluntary acceptance of right and wrong."

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Australian Presbyterian minister found guilty of heresy

SYDNEY, Australia (EP) — In a historic decision March 18, the Rev. Dr. Peter Cameron was found guilty of heresy by the Presbytery of Sydney.

The Presbyterian minister, who is the principal of St. Andrew's College at the University of Sydney, had faced two charges from a sermon delivered in March 1992. Cameron was cleared of the charge of disputing the Bible's stance on issues such as homosexuality. He was convicted of undermining the authority of the Bible but has appealed that decision.

Sentencing has been withheld because of the appeal. Cameron's punishment is expected to stop short of excommunication, but may include suspension from the Presbyterian Church in Australia.

Cameron said prior to the meeting that the presbytery's procedure had been flawed and that his appeal would be based on "several aspects" of the trial. "The wider church, the lay people of the church, have no idea that this sort of fundamentalist movement is gaining ground, and I think they should be aware of it," Cameron told *The Sydney Morning Herald*.

The prosecutor in the case, Rev. Bruce Christian, told *The Herald* that the case had been based on whether Cameron had abided by the rules of the Presbyterian Church of Australia, as he had agreed to do in 1991 when he became principal of St. Andrew's College at the University of Sydney.

Said Christian, "We're not legalists because we're standing by our code. Presbyterians have a boundary of what they believe, and if, as a minister, he's allowed to keep saying what he's been saying, we may as well pack up and go home. We've got no Gospel."

European Christians discuss immigration and call for comprehensive European policy

BRUSSELS, Belgium (EP) — A meeting of the Belgian-based European Ecumenical Organization for Development and the Churches' Committee for Migrants in Europe (CCME), held in Brussels March 5 and 6, called for a comprehensive immigration policy at the European Community and Council of Europe levels.

"Europe's failure to reach agreement on a common, positive and public policy of migration amounted to a continued failure to respect the human rights of migrants and refugees," noted Jan Niessen, general secretary of the CCME.

The group called for European governments to move beyond a restrictive immigration policy to a positive approach based on human rights, humanitarian obligations and the needs of European countries for migrant workers, said the Ecumenical Press Service.

The meeting also called for parliamentary and public discussions at both the national and European levels with regard to the numbers of migrants to be admitted and measures by which European states could better share the burden of reception of refugees and asylum-seekers.

The participants noted the persistent global disparities, linked to individual or group prospects for improved welfare, as a major root cause of forced migration. Contradictions between development policy and other European policies — involving monetary, trade, military, and agricultural interests — were cited as reasons for failure in development cooperation.

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Registration by June 1 requested. Workshops have size restrictions. (616) 957-6105 for General Workshop Information.
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Calvin College

The end of a political career

The February 2 and 16 issues of* Christian Week *present some of the reasons Jake Epp resigned from the cabinet and stepped down as MP. Epp was, according to Harold Jantz, "Canadian evangelicalism's most visible man in Ottawa." To step down was a painful experience for Epp. John Redekop summarizes what happened, proving that sometimes evangelical Christians are their own worst enemies.

"The Jan. 4 resignation of Jake Epp from the Canadian government has produced much disappointment throughout Canada's community of Christians — and rightly so. In an arena in which many individuals readily jettison their moral principles for short-term personal gain, Jake Epp has consistently been an example of integrity and high morality.

"He held to his calling, his convictions, and his Christian servanthood. He became a Christian statesman.

"He did not use his Christianity for personal gain, but rather, used his political status to advance the cause of the kingdom. He was both the ear and the voice utilized by Christians and others, far and wide.

"In what sense are certain evangelicals responsible? Here is the argument. During the 1989-90 abortion debate on Bill C43, many evangelicals gave Jake a very hard time. Jake, like some of the rest of us, wanted as strong a bill as possible to save the lives of the unborn. He was astute enough to know, however, that in Canada at present there was not the political strength nor public support for an ideal bill.

"Many vocal critics urged Jake to insist on 'all or nothing.' Jake knew that just as the British Christian MP William Wilberforce achieved the abolition of slavery in stages, so also in Canada the general abolition of abortion could only come in stages.

"When voting time came in the House, Jake had three options. He could resign from the cabinet. He could vote against Bill C43 and be eased out of office, or he could vote for the bill and, as an interim step, thus put in place legislation to save the vast majority of the 63,000 or more annual deaths of the unborn. Wisely, and without compromising his own principles, he chose the last option.

"Unfortunately, because of his choice, many evangelicals turned against him. The unwarranted criticism was incredibly severe. Soon I heard reports that Jake had concluded that his vote for C43 had alienated so many Christians in the riding of Provencher that he probably could not be reelected.

"Largely because of the 'nasty campaign against him' by evangelicals, according to the *Globe and Mail's* Jeffrey Simpson (Jan. 5) Jake decided not to run again. He informed the Prime Minister, who soon replaced him with an MP who plans to continue as part of the team.

"Thus it has happened that some evangelicals helped drive their most influential leader from the cabinet. They pressed for 'all or nothing.' They got 'nothing.' "

A triple shame

That's how* War Cry *of March 6 characterizes the fact that our governments (federal, provincial, municipal) have accepted gambling as a means to generate revenues for different projects:

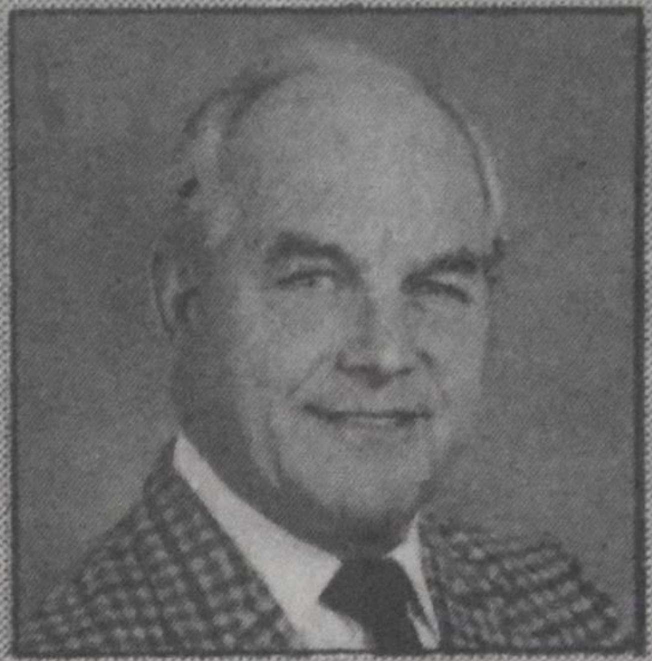
"Canada used to be a country with reasonable governments, but we appear to be skidding steadily into the gambling addiction abyss — led by our politicians.

"CNN described the spread of the video gambling craze in Nova Scotia, with sizable government profits coming from the habit. These, however, are lamentably parallelled, as graphically reported by CNN, by an alarming increase in addiction predicaments.

"Gamblers' addiction groups cannot cope with the overload and school counsellors tell of alarming numbers of students being addicted to the craze. CNN cameras showed workers spending their earnings at the video machines and the premier justifying government involvement, the justification being profits.

"Most of us know that the numbers rackets, or betting on the ponies is not the way to get rich, and up to recent years governments had strict regulations for such practices. Now, however, politicians at every level are busily engaged in promoting gambling and telling citizens that it's a fine way to spend their wages, the logic being that gambling profits might as well come to the state ....

"Gambling is destructive. It robs us of incentive and the desire to work and leaves in its wake a host of social problems. A triple shame on our federal, provincial and municipal politicians for making such odious practices part of Canada's legislative programs!"



CANADIAN CHURCH SCENE

Jacob Kuntz

Small is normal

The* Presbyterian Record *(March 1993) reprinted an interesting article dealing with the size of most churches in Canada. In the light of these figures Reformed churches in general don't have to be ashamed of their attendance nor of their budgets. We quote:

"Most Canadian pastors and priests serve small congregations. In fact, church leaders who shepherd congregations of 75 people are centred in the mainstream of Canada's Christian culture.

"In rural settings, over half of all ministers speak to 75 people or less on Sunday morning. In city situations, their clergy colleagues lead churches with approximately 125 people in attendance. On the high side of hope, rural churches do well to break the 200 attendance barrier, and city and suburban churches excel when they reach attendance levels of 250-500.

"The attendance factors also mean the majority of church leaders do not administer large budgets. Most country churches have annual incomes that range between $36,000 and $84,000. Most urban and suburban churches have larger budgets that extend from $54,000 to $150,000. Limited revenues add to the stress and strain of church life. When there is a mortgage to pay, a salary (or two) to meet, and programs to fund, the idea of community outreach often seems impossible."

Rights of an editor

Christian Courier* *(Feb. 19) reported on the forced resignation of the editor of* The Catholic Register, *who had taken an editorial stand on the referendum and had urged his readers to vote "yes." His archbishop asked him to resign because "the church has no right to dictate on matters which are of a purely political nature."* Catholic New Times *(Feb. 21) is disturbed about this reasoning. "Since when is it wrong for a Catholic editor — even an official one — to take a stand on a national issue?" it asks. The article continues:

"Bishops, it is true, have to be careful not to 'tell people how to vote.' The official magisterium of the church teaches with authority on faith and morals, not on everything in general, and not on politics in particular. But editors are not bishops. Diocesan newspapers are not the magisterium laid out in Pagemaker [a computerized publishing program].

"If some Catholics become confused and forget about the difference in function between bishops and editors it is not difficult to remind them about it. Archbishop Ambrozic did it quite properly when, immediately after the appearance of Father Matthews' 'vote yes' editorial, he sent out a press release. It said: 'The editorial is the opinion of the publisher-editor, which he has a right to express. I wish to make it clear that the archdiocese is not giving direction to anyone on how to vote in the referendum.'

"Precisely.

"Then why muddy the waters, three months later (Jan. 22), by publishing a new press release in which Archbishop Ambrozic says, 'My request for the resignation of Father Carl Matthews... arose out of my conviction that the Church has no right to dictate, or seem to dictate, on matters which are of a purely political nature. I do not wish *The Register* to convey the impression that episcopal authority is being used to promote purely political options.'

"Well, that impression wasn't conveyed. Episcopal authority is not at stake in a Catholic newspaper editorial, unless the editorial quotes the bishop (or other episcopal authority) to indicate that it is at stake.

"For the sake of future editors, it needs to be clear to everyone that although there can be good reasons for unseating a Catholic editor, the writing of an editorial on voting Yes (or No, for that matter) in a national referendum is not one of them.

"If the next editor of *The Catholic Register* is to have room to breathe — and to teach in that different, non-episcopal way that is unique to the Catholic press — then the historic space between bishop and editor must be publicly re-established."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

Look for Teacher Ads on the Classified pages ...

Features

What cup and what hour is Jesus talking about?

The traditional interpretation of Mark 14: 35,36 is that the cup that Jesus asks to have taken from him is the suffering that follows his stay in the Garden of Gethsemane. Betty Bandstra's (and Brother Andrew's) interpretation that the cup represents a possible death in the garden, is a new and challenging reading. We urge the readers to give Betty's article the sympathetic and careful reading it deserves. Bert Witvoet is not ready to abandon the more traditional interpretation of the passage, however. Betty and Bert agreed to place their interpretations next to each other. We hope that the readers will see these two attempts for what they are: two ways of acknowledging that Jesus is our faithful and loving redeemer.

The 'cup' is Jesus' death in the Garden

Betty Bandstra

We are entering the season of Good Friday and Easter again and soon, no doubt, someone will hear a sermon based on Jesus' prayer in the Garden of Gethsemane. I have always been bothered by the discrepancy between the character of Jesus as presented in the Gospels and his supposed reluctance in the garden to die.

I don't think Jesus is referring to the cross when he prays that "this cup" might pass him by. I believe that Brother Andrew is correct when he says in *And God Changed His Mind* (p. 56) that we have overlooked the real "cup" of suffering and so have misinterpreted Jesus' prayer.

Jesus has full control

A study of the Gospel of John from beginning to end shows that Jesus' will is the same as his Father's. When he says, "My food is to do the will of him who sent me and to finish his work (John 4:34) and "I can do nothing by myself" (John 5:19), Jesus shows that he is totally dedicated to doing his Father's will.

He not only knows when and how he's going to die, but the whole plan is under his full control. He said, "No one takes my life from me, but I lay it down of my own accord" (John 10:18).

So when the people of Nazareth try to kill him early in his ministry, they can't do it. Since Jesus knows he must die at the Passover feast, he does not want to go to an earlier feast "because the right time has not yet come" (John 7:8). But when the time is ripe, Jesus says, "We are going to Jerusalem, I will be betrayed, condemned, crucified..." (Matt. 20:18,19).

No change of mind

Jesus never wavered in the knowledge of his task nor in the determination to complete it. Even at the end when he *knew* how bad it was going to be, he said, "Now my heart is troubled, and what shall I say? 'Father save me from this hour?' No, it was for this very reason I came to this hour" (John 12:27).

When Jesus says, "Father take this cup from me" (Mark 14:36), and if the cup is the cross, then in effect he is saying, "I changed my mind, I don't want to do it." It is totally out of character for Jesus to continually show such a zealously focused purpose and then during a brief interlude in the Garden of Gethsemane to do a complete about-face.

I think there has been a massive misunderstanding as to which cup of suffering Jesus meant. The cup in fact was, as Brother Andrew states, the suffering he was enduring in the garden. As we all know, Satan was smelling victory and was mercilessly oppressing Jesus, as Jesus himself acknowledged: "But this is Satan's hour — when darkness reigns" (Luke 22:53). The suffering was in fact so bad that he sweated profusely (Luke 22:44) and was overwhelmed with sorrow to the point of death (Mark 14:34).

The Father complied

If Jesus had died in the garden, as he was on the verge of doing because of his physical limitations, the whole redemption plan would have been foiled and many of the prophecies left unfulfilled. So Jesus was not opposing the Father but asking for his help in the garden so that he could accomplish the will of both of them, that is, Jesus' death on the cross.

Did the Father do what the Son asked ? Of course he did. That's why Hebrews 5:7 says that Jesus "offered up prayers ... to the one who could save him from death, and he was heard because of his reverent submission." He still died on the cross, so he must have been saved from imminent death in the garden.

Why did the Father answer all of Jesus' requests? Because of Jesus' reverent submission to the Father's will.

Jesus is willing

Notice that he was immediately ministered to by an angel (Luke 22:43) and then, having been saved and strengthened by the Father, he is prepared to endure the coming hours of suffering. But his attitude, as he steps out to finish his work, shows not that he is coerced but that he is willing. Listen to the confidence in his voice as he says, "The hour has come....Rise! Let us go! Here comes my betrayer!" (Mark 14:41,42).

This is a much more plausible explanation of the events in the garden because they are in keeping with Jesus' character. Unlike Adam and Eve, who sinned by breaking away from God's will, Jesus never sinned. As Jesus himself pointed out in his Sermon on the Mount, it is not so much the doing as the attitude of the heart wherein lies the sin. To say that Jesus' attitude was that he did not want to do God's will is to say that Jesus sinned. Jesus was human but never a sinner.

We are sinners and that's why a misguided idea has crept in and remained — it was something we would have done, it being consistent with our character as fallen creatures. It is better, though, that we rethink ingrained ideas than that we continue to undermine the integrity of Christ's character.

Betty Bandstra lives in Smithers. B.C.

The 'cup' is Jesus' death on the cross

Bert Witvoet

In Mark 14: 35 Jesus prays that "if possible the hour might pass from him." What hour is he talking about? In verse 41 lies the clue. There he says, "The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Rise! Let us go! Here comes my betrayer."

This is the hour that Jesus dreaded so much, the hour of being betrayed and of falling into the hands of sinners. This is the hour that he prayed about when he asked if the hour of the cup might possibly pass from him. This is not a 60-minute hour, of course. It's the time that lies between his praying in the garden and his death on the cross.

Weighed down with knowledge

Jesus knew what lay ahead of him. He had predicted Judas' betrayal and Peter's denial and the fact that God "will strike the shepherd and the sheep will be scattered." He enters his period of suffering with full awareness.

None of us know what that is like. We are blessed with ignorance about the future. And our suffering can be heavy enough at that. But Jesus was weighed down with the knowledge of what kind of suffering he was to experience. No wonder he was deeply distressed and troubled.

The fact that Jesus struggled with his fear and dread of the terrible suffering that awaited him makes him truly human. He pleaded with the Father to find another way for him to carry out his mission. He did not sin by struggling this way anymore than we sin when we struggle against temptation and overcome in the power of Christ. Had Jesus given in, he would have failed his mission and fallen short in his obedience to the Father.

But the fact that Jesus immediately adds to his petition, "Yet not what I will, but what you will" tells us that Jesus did not cave in, that he did not ever allow his own desires or fears to triumph. Even at the height of his struggle with Satan, he surrendered to his Father's will.

Strength to withstand

While he was praying and struggling an angel came and ministered to him, giving him support in this fight against Satan (Luke 22:43). Satan was tempting him not to drink the cup of suffering. But Jesus, although feeling the strong pull of this temptation and being overwhelmed with sorrow to the point of death, withstood him. Why? Because he was alert and he was praying, and because God sent an angel to strengthen him.

The fact that Jesus was tempted comes out in his

continued on p. 11...

His pierced hands

Hilda J. Born

The gory aspects of Christ's crucifixion have always appalled me, and frankly, I — and I think most of us — would rather avoid looking.

A few years ago while travelling in South America we visited some ornate churches. They had special sarcophaguses holding figures of the wounded Christ. I found these images offensive to my "aesthetic tastes." To me they were too horrible to look at and I soon trained my eyes to notice only the gilded altars and stained glass windows. I don't like to look at my suffering Saviour.

It *is* painful to think of Christ's torture. But we know it really happened. Thomas made sure we'd all remember by asking for evidence. In John 20: 27 our gentle Saviour obliged by telling Thomas to, "put your finger here; see my hands. Reach out your hand and put it into my side." Thomas could not refute the painful proof and exclaimed in awe, "My Lord and my God!" (John 20: 28 NIV).

A tiny hint of Calvary comes our way when our own hands ache with weariness, frostbite or injury. Recently I had bilateral carpal tunnel surgery. For a while I experienced pain and helplessness because both of my hands were stitched and bound.

I thought again and again of Jesus, whose hands were completely gouged by horrible spikes, pounded through to support his arms and whole body weight. How could he bear it?

Until now I have disdained the less than sterile aspects of Christ's penalty-price for sin. Even though I had frequently taught others this part of the salvation plan, I had never really looked at his wounds myself. To actually touch even healed wounds, like Thomas, would have been abhorrent.

Hands for many tasks

Christ's caring hands touched many with healing and love (Luke 8: 40-53). He was not afraid to use them for work in carpentry and daily living. He did not disdain the earth he created, but used mud for an eye-healing poultice. Jesus' hands performed both menial and miraculous tasks.

How he held them in adoration and prayer to God his Father, we are not told. But we know he touched children and took time to affectionately hold them in his arms. Maybe he also bounced boisterous youngsters in the air and shared a bit of their glee. He extended his hands to all who would come to him, showing no partiality to either gender.

On the way to Golgotha his hands could no longer hold the cross he had been given to carry. His human strength had drained from him before they finally got Simon of Cyrene to drag the ugly beams for him.

No protest escaped from his lips when, without pain killer, they drove in the spikes. Then they let him hang in the heat until he had paid for *our* sin with *his* life.

After his resurrection, Jesus bore the marks of that ordeal. Even his risen body has them for eternal evidence. His scars seem different now that I've known some hurts myself. Whenever I stumble, I hope to reach for his pierced hand.

But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was
upon him, and by his wounds we are healed.
Isaiah 53: 5 NIV.

... *continued from p. 10*

rebuke a while later to Simon Peter, who had fallen asleep. Jesus said to Peter: "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." Jesus himself had experienced the importance of resisting temptation. Unlike the disciples, he had not fallen asleep. When Satan tempted him not to drink the cup of suffering, he was watching and praying.

The temptation is not the sin

The integrity of Jesus' sinless character is not diminished by the fact that he momentarily experienced the full force of an attractive alternative: not to have to go through with drinking this fearful cup of suffering. "If possible," he says to the Father. If I can accomplish your purpose in another way, let this cup (think of the Passover cup and what it stands for) pass me by.

"Everything is possible for you," Jesus added to this. There's a glimmer of hope here. Maybe he does not have to go through this hell that awaits him. But never does Jesus want anything else but God's will to be done. He went through this struggle for three periods long enough to allow the disciples to fall asleep each time. And every time he returned to the prayer, "If possible..., but what you will."

He must drink

Finally he emerges with the knowledge that he *must* drink the cup. The angel of death will not pass over him. He is the Passover cup, he is the wine that we drink so that death does not conquer us. If he does not drink the cup we cannot live.

Did Jesus not have that knowledge before? Yes. But it's one thing to know and another to act out of that knowledge in the hour of temptation. We all know that adultery is wrong. But do we always act out of that knowledge when tempted? Jesus did act out of the knowledge that he must drink the cup of suffering empty, but not without three long sessions of heart-wrenching pleading and surrendering to God's will.

I believe the cup represents the suffering that awaited Jesus at the hands of sinners, a suffering that reaches its highest point when he is forsaken by God.

Alpha and Omega

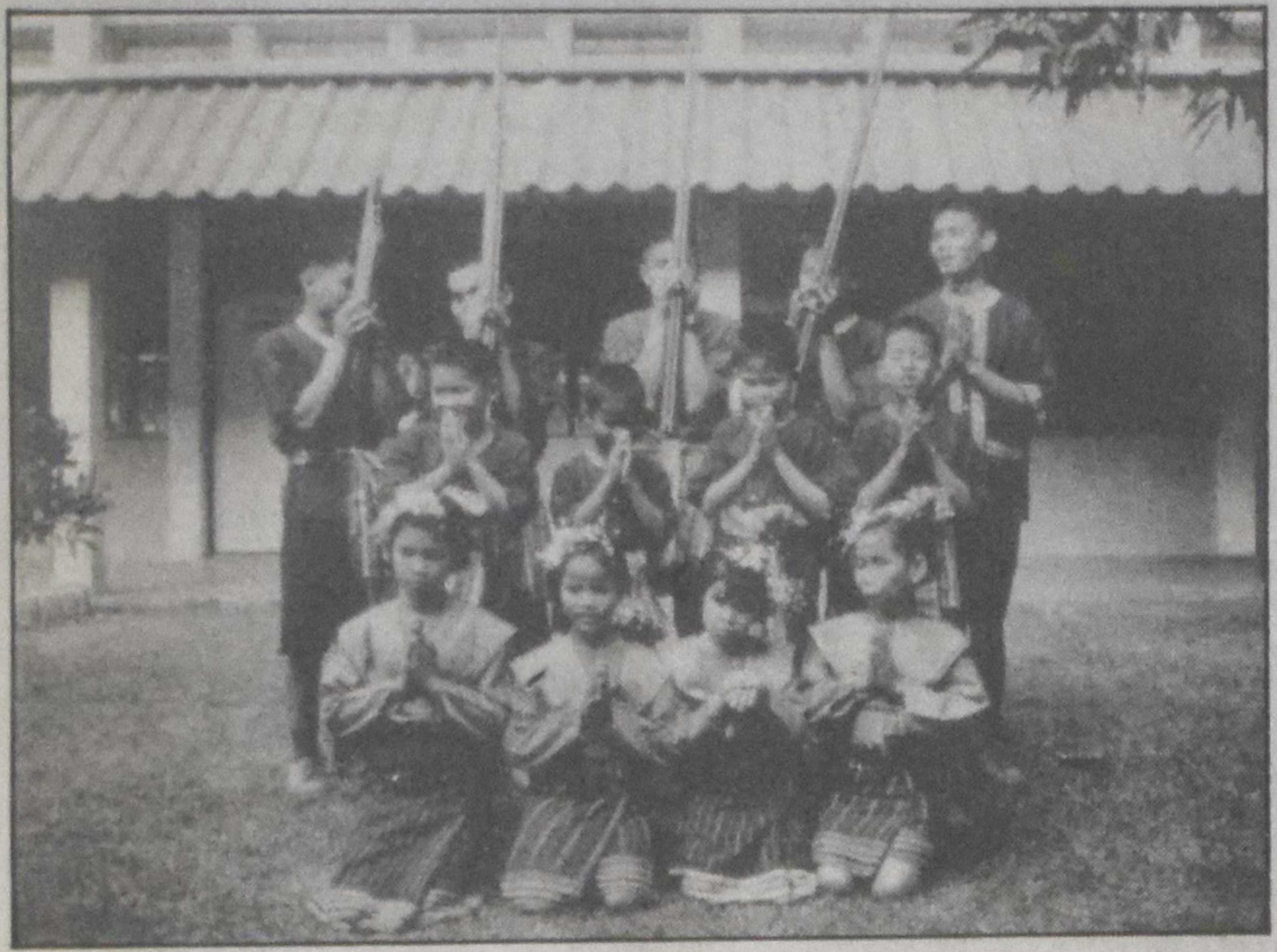
Denied ... He'll be confessed as Lord
and every knee shall bow,
Thorn-pierced ... He'll come with many crowns
upon His kingly brow,
His garment rent ... with vesture dipped in blood
He'll come again,
Forsaken ... all the armies of the sky
will follow in His train,
Entombed ... He lives, and ever holds
the keys of death and hell,
Rejected ... still his call extends
to whosoever will.

Ruth Glover

News/Comment

Blind children's choir from Thailand tours Canada

Calls attention to plight of millions of children



STOUFFVILLE, Ont. (CBMI) — A choir of 10 blind children from Khon Kaen, Thailand, will be touching down in Toronto on April 13 to begin a concert tour through southern Ontario, Manitoba and B.C. on behalf of the Christian Blind Mission International (CBMI).

"These children are dynamite," reports Art Brooker, national director for CBMI Canada, "and they're a beautiful testimony to the work CBMI is doing around the world to rehabilitate and educate disabled children — children who are often considered the 'unlovables' of our world." Brooker had the opportunity of seeing and hearing these children at The Christian Foundation for the Blind last May when he was visiting CBMI projects throughout Thailand. "Believe me, these children are anything but unlovable."

The concert will consist of music by the Thai choir, some personal stories by choir members, drama and multi-media presentation. "All in all, we believe the concert will be a thoroughly enjoyable and hopefully a profoundly challenging experience for all who come out," commented Brooker.

The tour is intended to raise awareness of the difficult plight facing millions of blind children throughout the developing world. According to the World Health Organization (WHO), 500,000 more children go blind every year because of vitamin A deficiency. "That's one child every minute," stated Brooker. "And that's just due to vitamin A deficiency."

In the developing world, blind children are not often given much of a chance to discover their abilities. WHO figures state that 90 percent of the world's blind children have no schooling available to them. Many of these children end up begging on the street in their local village. In any major city in just about any lesser developed country, blind beggars, young and old alike, can be found on busy street corners.

To address this serious and widespread problem, CBMI supports 245 educational centres for blind men, women and children. One hundred of these are schools, like that established by The Christian Foundation for the Blind, where students are taught braille, daily living skills and often a vocational skill. Whenever possible the aim is to integrate these students into the local regular school system.

According to Art Brooker, the children of The Christian Foundation for the Blind have a story to tell, "a compelling story of need, hope and love."

Christian Blind Mission International is an interdenominational, worldwide fellowship of committed Christians dedicated to serving blind and otherwise disabled people in the developing world, irrespective of nationality, race, sex and religion.

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Daily-bread economics

Bert Hielema

Of books and reading

I confess to being a reader and I confess to having a weakness for buying books. In March I bought three books, two by noted historians: Paul Kennedy's *Preparing for the Twenty-First Century*, and John Lukacs' *The End of the Twentieth Century and the End of the Modern Age.* My third purchase was *The Mind of God* by Paul Davies, a teacher of mathematical physics. I am an inquisitive person and like to know what secular people, too, say about God.

I love reading newspapers, and lately have also been reading the *New York Times.* When a new book by Philip Roth, the famous author of the infamous *Portnoy's Complaint*, came out, he received wide publicity in that paper.

Roth made some interesting comments: "The danger for all novels is that there may not be an audience left as time passes." He has concluded that there has been a drastic decline in readership and defines readers as people who, during the day, think that after dinner tonight, when the kids are in bed — or in my case, when the dishes are done — I am going to read for two or three hours, and would do this three or four nights a week without watching TV. Of these people, says Roth (no doubt tongue in cheek but nevertheless deadly serious) there are 4,011 in Chicago, 3,017 in Los Angeles, 7,000 in New York. There may be 60,000 - 120,000 in the entire U.S.A. But that's it, and that is bizarre. He thinks that the number of serious readers may halve every decade.

If what Roth says is true, then Canada has perhaps 10,000 serious readers, which makes me one of a vanishing species. To me, daily reading is as much a part of my make-up as my daily bread.

Heading towards ruin

Paul Kennedy, in his book, concludes that the relentless growth in the world population will affect us all. To him, nothing is certain except innumerable uncertainties — not a New World Order but a troubled and fractured planet. Kennedy almost endorses Toynbee's appeal for spiritual renewal.

I found John Lukacs' book the more interesting, partly because Kennedy covers material quite familiar to me. Laments Lukacs: "Two dangerous circumstances threaten the world: the thrust for increasing wealth, based on the assumption that the principal human motive is greed (capitalism), and a worldwide move to nationalism and religious fundamentalism": Quebec, the former Russian states, Yugoslavia, Africa, Islam, Hinduism, the (anti-) abortion war. In the quest for world domination in which capitalism is engaged now more than ever, his final remark is that "to think that the progress of history amounts to the triumph of money over force is stupid beyond belief."

Plainly put, Lukacs suggests that once the modern age, which he thinks ended with the fall of the Berlin wall, has lost its momentum — which may still take a few years — the capitalistic world may well fall apart into universal tribal factions, fighting over what is left and destroying even that in the process. As a Christian he tells us not to despair, as despair is an abandonment of trust in God.

Although reading is often enlightening and pleasurable, it does require effort and can be highly disturbing. Nevertheless, I keep on reading because I also believe that God does not take ignorance for an excuse.

Bert and Diny Hielema have lived in Tweed, Ont., since 1975.

Advice/Meditation

Peter and Marja are IN

Dear P & M:

I am a life-long member of the Christian Reformed Church. I don't claim to know perfectly what it means to be "Reformed" but I have expended a good deal of effort to learn what that means and to put that perspective into practice in my thinking and living.

It came as something of a surprise, therefore, to read in your column (C.C. Jan. 8) "Reformed Christians should take the Bible literally ..." Perhaps I'm misunderstanding what you mean.

In what sense do you take the Bible literally when you read Psalm 139:13: "You knit me together in my mother's womb"? or verse 15: "When I was woven together"? Or when you read in Psalm 93:1 and 104:5 that "the earth is fixed forever, so that it can not be moved"? Or when you read in Genesis 1 that "God made the two great (large) lights ... he also made the stars"? Specifically, since the moon is the second largest of the two large lights, is the moon larger than Saturn? John Calvin dealt with this one in his commentary on Genesis; he said that "Moses was not trying to teach us astronomy." Is that a "Reformed" but non-literal understanding?

Perhaps you didn't literally mean that we should take the Bible literally! I would like to hear from you on this matter.

Dear Misunderstanding:

When we wrote that we should take the Bible literally we qualified our statement saying, "This does not preclude different interpretations and emphases." We should have added that the context, the culture and genre (type of writing) must always be taken seriously as we arrive at an interpretation. So what were we trying to get across? Let's look at each of the passages you mention.

We begin by accepting the fact that the psalmist literally described conception with verbs like knitting and weaving; then, knowing that the psalms are poetic, we find delight in the psalmist's apt image for the merging of two sets of chromosomes. We further accept the fact that he literally believed that the earth was immovable; then we add our heliocentric understanding of the universe to the passage and glean the main point about God's stabilizing providence. Finally, we accept the fact that the writer of Genesis literally believed that the heavens contained two great lights and that he knew nothing about the planets; then we find artistic pleasure in the literary balance of the creation account and its prose-and-poem description of God's order and design insofar as the author of Genesis understood it. Note the harmonious balance of the six days, for example:

Day 1 - light Day 4 - light givers
Day 2 - water/sky Day 5 - fish/fowl
Day 3 - land Day 6 - animals/humans

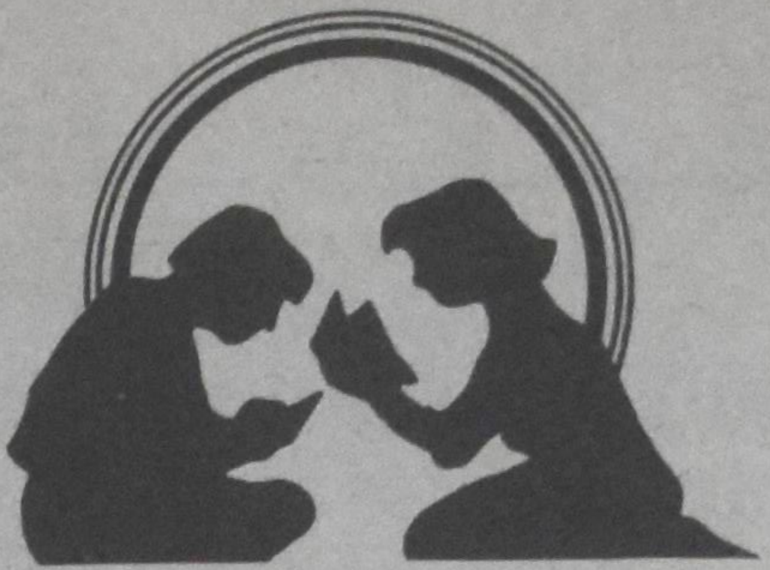
We should have anticipated that the word "literally" has too much baggage to be easily reclaimed. What we really want to do with each passage is to *take seriously* what a Bible author has *actually* written and struggle to understand it *literarily* as historical narrative, poetry, wisdom literature, didactic (teaching) material or visionary language.

The Bible is a reliable witness to God's redeeming work in Christ. It capably does all that it claims for itself in 2 Timothy 3:15-17. By God's grace, we have other writings that tell us about reproductive systems and galaxies, not to mention the latest in computer technology and home design.

(Next week, we're asked to explain what Paul *literally* says in two very mystifying passages. You may wish to look up 1 Cor. 11:7-10 and 1 Timothy 2:15 in advance.)

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.



Friends of God

Laura Smit

Where God's glory flashes

"And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another." (2 Corinthians 3:18).

The hymn "White Lent" says that the Lenten season is meant to lead us "to where God's glory flashes, his beauty to come nigh." As the season of Lent draws to a close, I've been asking myself whether I've come nearer to God's flashing, glorious beauty over these 40 days. I don't know that I have.

It's been a hectic few weeks. New projects at church have led to new meetings and committees. My presbytery has put me on a task force. We've embarked on an ambitious spring drama program which needs my leadership. I've had houseguests. You could all probably make similar lists. These are good things, but they leave little time for encountering God's beauty or basking in his glorious light.

The custom of marking the Lenten season by giving something up is designed to remind us of our dependence on God and to help us carve out a space in which to meet with him. In my case, Lent generally affects my diet, but not my schedule. The goal of finding space to meet with God, to raise our unveiled faces toward him and sun ourselves in his presence, requires more radical sacrifice and reorientation.

In my congregation, as in most others I'd guess, we usually try to do some special program for Lent. This year I've been teaching a class on prayer. And yet I myself have had even less time for prayer than usual. I'm thinking that next year we should all covenant as a congregation to give up business meetings for Lent. Give up extra classes. Give up new projects. Maybe even give up special prayer meetings.

No dead letter

The transformation we all search for is not to be achieved by additional activity, but by encountering the beautiful glory of God as we find it in the face of Jesus. That encounter is not our work, but the work of Word and Spirit.

In 2 Corinthians 3, Paul says that the work of the Spirit is marked by two things: first by life, then by freedom. He says that the work of the Spirit in us turns all of our lives into a letter from God — not a dead letter written on tablets of stone, but a living letter, lived out in a competent ministry empowered by the life-giving Spirit. The Spirit works to bring a glory to our lives which far outshines the glory of the Old Testament revelation through Moses. And that glory shows itself in the boldness and the freedom with which we approach God.

This Lent, I have not felt very bold nor very free. I have been striving for a competence which comes from hard work rather than trusting the Spirit to bless my ministry with competence.

And yet, somehow, each Easter I am again brought into the presence of God's flashing beauty. The stone is rolled away and the air crackles with transcendent glory. The prince of heaven, who has been amongst us incognito, is unveiled in all his power. And his disciples — who have so often proved themselves incompetent, who give evidence of neither boldness nor freedom — spontaneously kneel and recognize him as Lord and God. Thanks be to God that Easter comes by grace, even for those who have not kept a good Lent.

Laura Smit is the pastor of the First Presbyterian Church of Clayton, N.J. and a graduate of Calvin Theological Seminary.

A simpler explanation

J. Carter Swain

It does not require much imagination in reading the parables of Jesus to see something of the home in which he grew up. "The kingdom of heaven," he said, "is like leaven which a woman took and hid in three measures of meal, till all was leavened" (Matt.13:33).

Scholars bent on finding obscure meanings have argued about why Jesus said "three measures of meal." Some insist that it represents salvation for body, soul and spirit; others that it represents salvation for the human race descended from the three sons of Noah.

The simpler and more obvious explanation seems the better. Jesus spoke of "three measures of meal" because that was the quantity regularly required on baking days in the carpenter's home in Nazareth.

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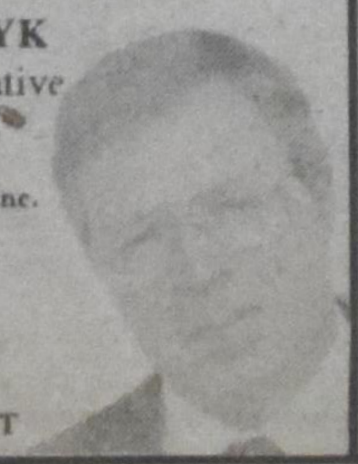

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Anniversaries	$45.00
2-column anniversaries	$90.00
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Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

AGOMBAR:
"Come let us sing for joy to the Lord!" (Ps. 95: 1a).
We, Jim and Ophelia, praise the almighty God for blessing us with our third beautiful son,

ADAM TIMOTHY

born Jan. 3, 1993. Adam is warmly welcomed by big brothers Daniel James and Matthew Phillip. Another grandson for Mr. and Mrs. John Dykstra and Mr. Frank Agombar.
Home address: R.R. #2, 3225 Gordonvale St., Thunder Bay, ON P7C 4V1

Anniversaries

1953 April 22 1993
Psalm 121: 7-8.
The Lord willing we will celebrate the 40th wedding anniversary of our dear parents and grandparents,

GERRIT-JAN and ALI BEENEN
(nee BISSCHOP)

We thank the Lord for his guidance over the past years and pray he will continue to bless and keep you both in his care.
With love:
John & Reta Beenen
Rebecca, Gregory
Harvey Beenen (deceased)
Jackie & Stuart Bootsma
Bradley, Crystal, Valerie, Pamela, Jeremy
Janet & Ronald Ashby
Devon, Tracy, Melissa
Irene Sherban
Jessica, Stephen
Clarence Vanderlaan (Irene's fiance)
Linda & Ronald Touw
Jeffrey, Jonathan
Wilma & John Barink
Kimberly, Brenda, Scott, Bryan, Joseph, Brandon
Raymond & Margaret Beenen
Zachariah, Jacob, Alice
Marianne & Michael Kassay
Open house to be held on Saturday, April 24, 1993, from 2-4 p.m., at St. Stephen's United Church, 1360 Simcoe Street North, Oshawa, Ont.
Best wishes only please.
Home address: 26 Taunton Rd. W., Oshawa, ON L1G 3T2

Wyoming Dunnville
1958 April 11 1993
With joy and thankfulness to our heavenly Father, we hope to celebrate, D.V., the 35th wedding anniversary of our parents and grandparents,

IKE and MARIE DEKLERK
(nee DEBOER)

We pray that God will continue to bless and keep you in His care. With love from your family:
Jim & Nelly Deklerk — Dunnville, Ont.
Christopher, Tammy, Lindsey, Allen, Derrick
Frances & Rick Koomneef — Winona, Ont.
Jeffrey, Nicole, Ryan
Bill Deklerk & Erin (girlfriend) — Grimsby, Ont.
Henry & Willie Deklerk — Caistor Centre, Ont.
Jeanette & Don Tilstra — Dunnville, Ont.
Lisa Deklerk — Dunnville, Ont.
Michelle Deklerk — Dunnville, Ont.
Wedding text: Isaiah 49: 10, 11.
Friends and relatives are invited to an open house on Saturday, April 17, 1993, from 2-4 p.m., in the fellowship hall of the Bethel Chr. Ref. Church, Robinson Rd., Dunnville, Ont.
Best wishes only please!
Home address: R.R. #9, Dunnville, ON N1A 2W8

Anniversaries

Congratulations to John and Janet Siderius (nee Laanstra) on the occasion of their 65th wedding anniversary!

Tzummarum Brampton
1928 April 19 1993
With joy and thanksgiving to our Lord, we announce the 65th anniversary of our parents, grandparents, and great-grandparents,

JOHN and JANET SIDERIUS
(nee LAANSTRA)

May God continue to bless them.
John & Francina Siderius
Ann & Fred Straatsma
George & Francis Siderius
Andrew & Hazel Siderius
Weit and Kathy Siderius
Jane Aasman
Silvia Chartrand
Ruth & Klaas Vandermeer
Stuart & Corry Siderius
Open house will be held on April 17, 1993, D.V., from 2-4 p.m., at Holland Chr. Homes, 7900 McLaughlin Road South, Brampton, Ont.

Edmonton, Alta. Burnaby, B.C.
1953 May 15 1993
With praise and thanksgiving to God we are happy to announce the 40th wedding anniversary of our parents and grandparents,

JOHN and LENY LOZIE
(nee BARENDREGT)

We pray that the Lord will continue to keep you in His loving care. Congratulations! With love from your children and grandchildren:
Cpt. Wilfred & Caroline Lozie — Greenwood, N.S.
David, Jason, Cassandra
Perry & Coreen Lozie — Edmonton, Alta.
Matthew, Daniel, Sarah
Ralph Lozie — New Westminster, B.C.
Rita Lozie — Burnaby, B.C.
Refreshments will be served in their honour, D.V., after the 9:30 a.m. and 11 a.m. church services on Sunday May 16, 1993, at the First Chr. Ref. Church of New Westminster, 8255-13th Ave., Burnaby, B.C.
Home address: 7633 Rosewood Street, Burnaby, BC V5E 2G8

Summer Job Market

Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in **housekeeping** and **child-care**, seeks work of a similar variety or otherwise.
Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773

Anniversaries

1958 April 5 1993
"Commit your way to the Lord, and trust in Him" (Ps. 37: 5).
We want to share our joy with you because Dad and Mom

ART and EDA TIESMA
(nee BOUWERS)

have been married for 35 years! We praise God for the love they have for each other and for us, their children:
Elizabeth & Ted Vanden Tempel — Poole
David, Darryl, Thea, Sofia, the cows, cats, Libby, but not the mice
Yolanda & Jamie Cameron — Kincardine
Jay, and all who pass through their home
Heather Tiesma-Hamilton — London or wherever most of her clothes are
Lucinda & Mike Klapwyk
Puss, and the computer
George Tiesma — Heaven
Arthur & Jennifer Tiesma — London
Molsen, the hats and Mickey
Best wishes may be sent to: 308 Spruce St., London, ON N5W 4N5

Welland, Ont. Burgessville, Ont.
1968 1993
Psalm 117.
We,

BEN and ELLY VELD
(nee GOEDBLOED)

are thankful to the Lord, that together with our children:
Clarence — at home
Diana — Grand Rapids
Calvin & Jeanette — Burgessville
Tonia-Joy — at home
we will be able to celebrate our 25th wedding anniversary, D.V., on April 19, 1993, with an open house at Maranatha Chr. Ref. Church, Woodstock, Ont. (corner Hwys 401 and 59), from 2-4 p.m. and 7-9:30 p.m.
Home address: R.R. #2, Burgessville, ON N0J 1C0

For Rent

For rent, one-bedroom-upstairs apartment. Centre of **Waterdown**, Ont. No smoking, no pets. $550 per month, all utilities included.
Call (416) 628-5624, evenings.

In Hamilton (West Mountain), Ont., 4-bedroom home from May 1-Aug. 30. Fully furnished, including grand piano and air conditioning. Near Redeemer Coll., Mohawk Coll., McMaster Univ., shopping and bus service. $1,150 per month.
Phone (705) 435-7125 or (416) 575-1396

Classifieds

Obituaries

Oldekerk,Gr. the Neth. — Woodstock, Ont. Canada

Aug. 10, 1909 - March 17, 1993

JACOB HORINGA

went to be with his Lord, whom he longed to meet after our Mom went before him just a year ago. His testimony that he was ready to meet his Lord and Saviour is our comfort.

His children:

Wiebe & Sally Horinga — Woodstock, Ont.

Hank & Betty Horinga — Woodstock, Ont.

Geert & Jitske Horinga — Port Colborne, Ont.

Jeanette & Fred Scheltema — Beachville, Ont.

Grace & Henry Kikkert — Chilliwack, B.C.

Bill & Margaret Horinga — Woodstock, Ont.

Loving Opa of 37 grandchildren and 43 great-grandchildren.

The funeral service was held on March 20, 1993, at the Maranatha Chr. Ref. Church, Woodstock, Ont., with Pastor Dr. R. John Van der Borgh officiating.

Correspondence address: H. Horinga, R.R. #4, Woodstock, ON N4S 7V8

March 7, 1913 - March 20, 1993

"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23: 6).

Suddenly God called home our husband, father and grandfather,

HENDRIK SCHENKEL

after many years of deteriorating health, just 13 days after his 80th birthday.

Beloved husband of Nellie Schenkel (Wynia) — Sherwood Park, Alta.

Father of:

Corry & Bert Schmidt – Ardrossan, Alta.

Grandfather of:

Julie & Ken Jess — Edmonton, Alta.

Mark — at home

Karen — at home

Rita — at home

Burial took place March 25, 1993, in Glenwood Memorial Gardens, Sherwood Park, Alta.

Correspondence address: B. Schmidt, 38-53310 Rge Rd. 221, Ardrossan, AB T0B 0E0

Accommodations

Student housing/Bed and breakfast. This is a service being offered by the First Chr. Ref. Church of Guelph, Ont. If you are or will be attending Guelph University and need a place to stay, contact Maria Barten at:

1 (519) 837-3495

Teachers

Abbotsford, B.C.: Abbotsford Chr. School

Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,200 students K-12 that operates from three separate campuses.

Applications are invited from teachers certifiable in B.C. for the following new positions for September 1993.

Send applications, resume and references to appropriate campus principal.

CLAYBURN HILLS CAMPUS (K-7)

- Kindergarten
- Grade 1
- Grade 4
- 1/2 time music
- 1/2 time Grade 5/6

Henry Contant, Principal
Abbotsford Chr. School
Clayburn Hills Campus, Box 280
Abbotsford, BC V2S 4N8
(604) 850-2694 Fax 850-7075

HERITAGE CAMPUS (K-7)

- Kindergarten
- Grade 3
- Grade 5/6

Lloyd Den Boer, Principal
Abbotsford Chr. School
Heritage Campus
Box 175
Abbotsford, BC V2S 4N8
(604) 850-5022 Fax 859-9995

SECONDARY CAMPUS (8-12)

- math (senior)
- science (chemistry)
- Bible (8-12)
- humanities (8-12)

Dwight Moodie, Principal
Abbotsford Chr. Secondary
Box 157
Abbotsford, BC V2S 4N8
(604) 850-5342 Fax 859-2240

Agassiz, B.C.: Agassiz Chr. School is seeking to fill **one full-time** position and **one part-time** position. The full-time position can be a combination of two of the following areas: **Kindergarten, learning assistance, Grade 6/7** part days. We also have a **possible Grade 4/5** opening. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in **science** or **French** would be beneficial to our school. We are also in need of a **Grade 1** teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to:

Colleen Gingerich, Principal
Agassiz Chr. School
P.O. Box 3230
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

Teachers

Did you enter the Jean Little Contest? Check last week's issue for details. Remember the due date is May 28, 1993, so start your classes reading!

Aylmer, Ont.: Immanuel Chr. School will have **possible** openings in **primary, junior** and **intermediate** divisions. Strengths in **French** and **music** preferred. Applicants should send resume to:

Andy Vanderploeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON
N5H 2P6
Phone: (519) 773-8476

Burlington, Ont.: Burlington Parental Chr. School Society (Trinity Chr. School) invites applications for a teaching position in the **primary division** and a **possible junior position** for the 1993/94 school year.

Please direct all resumes and calls to:

Trinity Chr. School
c/o A. Straatsma, Principal
650 Walker's Line
Burlington, ON L7N 2E7
Phone: (416) 634-3052

Burnaby, B.C.: John Knox Chr. School has openings for the position of a **Grade 5/music** teacher and also an opening for a **Grade 1/2** position for the 1993/94 school year.

Interested applicants send resume to:

S. VanderWoud, Vice-Principal
8260 13th Ave.
Burnaby, BC
V3N 2G5
Phone: (604) 522-1410

Georgetown, Ont.: Georgetown District Chr. School has a **possible** opening for a **full-time** position in the **primary** grades. **Phys-ed** and **music** will be considered assets. A **possible** opening for a **part-time resource** position may also be available. For information or application contact:

Treena Sybersma, Principal
R.R. #1
Georgetown, ON
L7G 4S4
Phone: (416) 877-4221

Kingston, Ont.: Kingston Chr. School has **possible** openings at the **primary** and **intermediate** levels. Applicants interested in teaching in an interdenominational school (present enrolment 180) should send a letter of application and resume to:

H. Pott, Principal
Kingston Chr. School
1212 Woodbine Rd., R.R. #3
Kingston, ON K7L 4V2

Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an **intermediate** position beginning in the 1993/94 school year. A background in **music** is preferred. Send enquiries to:

Ted Vroon, Principal
Haney-Pitt Meadows Chr. School
12140-203 Street
Maple Ridge, BC V2X 4V5

Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following **definite** openings for 1993/94.

1) **Principal:** 55% teaching, 45% administrative duties
2) **Grade 2 teacher**
3) **junior high teacher,** mainly Grade 7 and 8.

Subject areas include **language arts, social studies, French, art.**

Send applications, resumes or inquiries to:

John Piers, Principal
Box 10
Neerlandia, AB T0G 1R0
Phone: (403) 674-5581 (school),
(403) 674-4308 (home)
Fax: (403) 674-2927

Orangeville, Ont.: Orangeville Chr. School invites applications for the position of **teaching-principal** for the 1993/94 school year. Ours is an interdenominational school serving the Orangeville and surrounding area. The school is located northwest of Toronto in the beautiful Caledon Hills. We seek an individual to lead a dedicated staff with the support of a committed community. The ideal candidate will be able to represent the school in the broader Christian community. The ability to teach **elementary school band** would be an asset.

We also invite applications from qualified teachers for a **possible** opening in the **junior** or **intermediate** grades.

Please direct resumes or inquiries to:

Arend Bakker, Principal
Orangeville Chr. School
P.O. Box 176
Orangeville, ON L9W 2Z6
or call: (519) 941-3381

Ottawa, Ont.: Redeemer Chr. High School requires **two teachers** commencing September:

1. **English/drama** — a one-year position
2. **math, physics, English**

Applicants must be able to integrate their Christian worldview with their subject matter. Join an active, responsive team.

Apply to:

Derek Maggs, Principal
2199 Regency Terrace
Ottawa, ON K2C 1H2
Phone: (613) 721-8233
Fax: (613) 721-7142

Penticton, B.C.: Penticton Community Chr. School will have **possible** openings in the **primary** and **intermediate** grades. Please address inquiries/resumes to:

Mr. Rick Esselink, Principal
Penticton Community Chr. School
1498 Government St.
Penticton, BC V2A 4W1
Phone: (604) 493-5233

Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of **principal** for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:

P.C.C.S.S.
c/o Leanne Fairholm
1498 Government Street
Penticton, BC V2A 4W1
Phone: (604) 493-5233 (school)
(604) 493-9294 (home)
Fax: (604) 492-5281

Peterborough, Ont.: Rhema Chr. School, an interdenominational elementary school of 195 students, is seeking applicants for a **possible Grade 8** teaching position.

This position will be a result of increasing enrolment and is dependent on final student numbers. We will also have **two temporary** positions at the **Grade 1 and 2** levels, as a result of pregnancy leaves.

If you are interested in joining our dynamic Chr. staff, please send a resume to:

3195 Parkhill Rd. E.
Peterborough, ON
K9L 1B8

Prince George, B.C.: Cedars Chr. School has **definite** openings for the 1993/94 school year in the **intermediate grades** as well as a **possible** opening in the **primary grades.** Resumes and references should be directed to:

Cedars Chr. School
701 North Nechako Road
Prince George, BC V2K 1A2
Phone: (604) 564-0707
Fax: (604) 564-0729
Attention: Mr. John Reems.

Sarnia, Ont.: Lambton Chr. High School invites applications for a **French** position for the 1993/94 school year. Please send your letter of application and resume to:

W. Drost, Principal
Lambton Chr. High School
295 Essex St.
Sarnia, ON
N7T 4S3
Phone: (519) 337-9122

Classifieds

Teachers

Taber, Alta.: Taber Chr. School has a **definite** opening for a **primary teacher** for the 1993/94 school year. Interested, qualified applicants are invited to apply. Please send your letter of application and resume to:

Henry Ronda, Principal
Taber Chr. School
Box 2256, Taber, AB T0K 2G0
Phone: (403) 223-4550

Strathroy, Ont.: John Calvin Chr. School has a **definite** opening in the **junior division**, Grades 4,5 and 6, for the 1993/94 school year. All qualified and interested applicants should send their letters of introduction and resumes to:

Henry D. Wiersema, Principal
J.C.C.S.
48 York St.
Strathroy, ON N7G 2E3
Phone: (519) 245-1934
Fax: (519) 245-1934

Summer Job Market

Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call **Ryan Slotegraaf at (705) 749-3515.**

For Rent

For rent a dairy farm, 250 acres workable, in Central Ontario. 45 tie-stalls with pipeline and cooler. Heifer and veal raising facilities. Available immediately.

Contact (416) 683-0832.

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Phone: (604) 463-8469

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1-800-461-7173 (toll free)

Teachers

Centennial Christian School
Terrace, B.C.

is seeking applications for

TEACHERS

starting the 1993/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.

Applications for positions in primary, intermediate, and secondary grades as well as band/music are also being accepted. Due to increasing enrolment and changes, we have openings in the following areas: Kindergarten, Grade 6, Grade 7, and Secondary (9-10) science area.
Contact:

Frank Voogd, Principal
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2A5
Phone: (604) 635-6173, Fax: (604) 635-9385

BULKLEY VALLEY CHRISTIAN SCHOOL

(K-12, 300 students on two campuses)

has **definite** openings for September 1993 in **English** (8-12); **music/band/choir** (4-12); and **French** (4-12). In addition we anticipate **possible** openings in **social studies** (8-12), and **primary.**

Please address inquiries and resumes to:
Mr. Evert Vroon, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (604) 847-4238
Fax: (604) 847-3564.

Events

2nd Annual
John Calvin
Invitational
Hockey Tournament

April 17, 1993
8 a.m. - 8 p.m.

Where: Tri-Township Arena, Mt. Brydges, Ont.

Teams from Calvin, Redeemer, Burlington, Strathroy, Mt. Brydges, Sarnia and Calvin Alumni (last year's champs) will be involved.

Bring the whole family!
Admission - Adults - $3.00; Students - $1.00
All proceeds to the Auxiliary for Christian Education.

WESTON YOUNG PEOPLES REUNION

(late fifties, early sixties)
Date: Saturday, September 4, 1993.
Where: Second Chr. Ref. Church,
265 Albion Rd., Rexdale, Ont.

If you were a member of the Weston Young Peoples Group in the late fifties, early sixties, this is for *you*. Bring spouses!

5 p.m. Punch
6 p.m. Potluck Supper (bring - whatever)

Renew old friendships! Bring pictures!
Spread the word!!!
Just come, or for more information call:

Kees and Alice Kooy — (519) 337-9546
Lammert and Mary Huizinga — (416) 793-2304

Miscellaneous

Job Opportunities

YOUTH DIRECTOR POSITION

The **Christian Reformed Church, Ancaster, Ont.,** is searching for a part-time Youth Director to work with the teens of our church. If you are a dynamic and energetic individual with a great love for the Lord and youth, please send your resume and inquiries to:

Youth Director Search Committee
c/o Christian Reformed Church
70 Hwy. 53, East
Ancaster, ON L9G 2J8

ADMINISTRATOR

Haney-Pitt Meadows Chr. School, Maple Ridge, B.C., is seeking a full-time administrator for the 1993/94 school year. HPMCS is an interdenominational school in the Reformed tradition and is situated 40 miles east of Vancouver. Presently we serve K-7 with approx. 250 students, and are planning to add Grade 8 in the near future.
Send resume and information to:

Al deJong
20915-132 Ave.
Maple Ridge, BC V2X 7E7

Classifieds

Events	Events	Miscellaneous	Events	Events

Celebrating 25 years of
Christian Education at

LAURENTIAN HILLS CHRISTIAN SCHOOL KITCHENER, ONT.

When: April 24, 1993, D.V.

Afternoon Open House at:
Laurentian Hills Christian School
11 Laurentian Drive, Kitchener, Ont.
from 2:00 - 4:00 p.m.

Evening Celebration at:
Woodland Christian High School
at 6:00 p.m.
Tickets will be available from:

John Lammers
18 Wilkins Dr.
Kitchener, ON N2E 1L2
Phone: (519) 745-4322 or 745-6242

First Christian Reformed Church
Orillia, Ont.
will be celebrating its

40th Anniversary

on May 7, 1993

CELEBRATION PROGRAM, D.V.

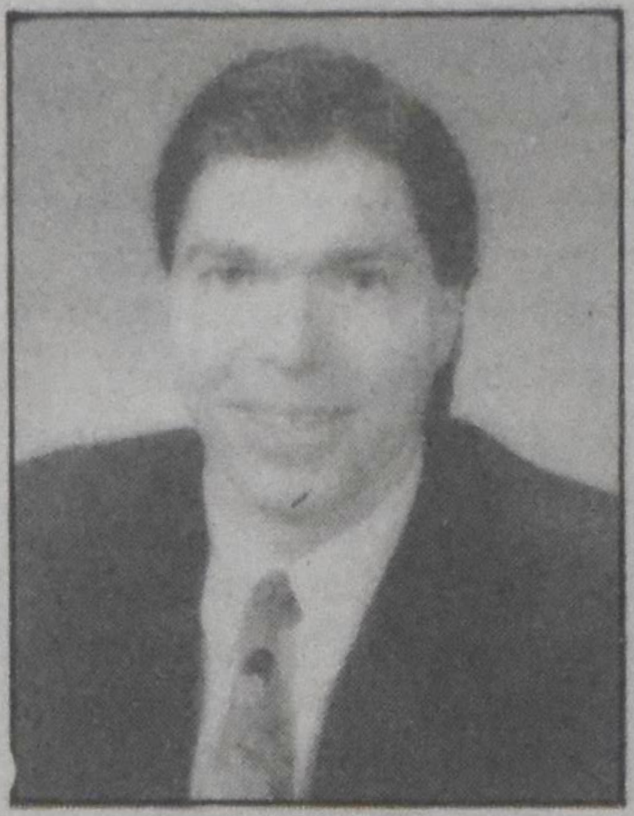
Friday, May 7, 1993
6:00 p.m.
First Christian Reformed Church
50 Fittons Road West
Orillia, Ontario

Thanksgiving Service
Sunday, May 9, 1993
10:00 a.m.

All former members are invited to attend.
Anniversary book available for purchase.

Please call: Fred Greidanus at (705) 326-3068 or write to R.R. #3, Orillia, ON L3V 6H3 before April 21, 1993 if you wish to join us for dinner.

The Bick Financial Security Corporation in Ancaster, Ont., is pleased to welcome



GEORGE R. VAN ARRAGON

as a financial planning consultant.

(416) 648-9559

Miscellaneous

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong,
Manager

Ontario Alliance of Christian High Schools

Choral Festival

Friday, April 30, 8:00 p.m.

St. Mary's Catholic Church
56 Duke Street, Kitchener, Ont.

400 voices with strings
Lucy Ding, conductor
Jonathan Oldengarm, accompanist

Job Opportunity

DEVELOPMENT DIRECTOR

SEPTEMBER 1, 1993

Hamilton District Christian High School has recently moved into a new campus. The enrolment has grown to 375, and we have capacity for 500 students. Join an energetic professional staff within a strong supportive community.

Campus is located 1 mile east of Redeemer College on Hwy. 53 at the westerly limit of the City of Hamilton.

The challenge is great and the capital debt needs full-time attention. Funds need to be raised to reduce the debt outside of the regular operating budget. If you're up to the challenge and this full-time position attracts you, please send your letter of inquiry and resumé, before May 15 to:

H D C H

Peter VanDyk, Secretary

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
92 Glancaster Road, R.R. #1
Ancaster, Ontario L9G 3K9

Miscellaneous

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News/Events

Delay sending kids to school, says educator

HALIFAX, N.S. — The director of the school of journalism at the University of King's College in Halifax says that we should think carefully before yielding to the pressure of sending children to school as early as possible.

Michael Cobden in an opinion piece in the *Toronto Star* says that research has shown that older students in a class do better than younger ones. The closer the student who enters Grade 1 is to the cut-off date for entry, the less developed he is compared to the ones who are almost a year older and the less well he or she is likely to do in future years.

Statistics have shown that all significant differences in educational achievement favoured the older boys and girls, says Cobden. The difference was especially marked in reading between groups of boys. The difference would show up in later grades and even into high school.

Cobden quoted a Berkley professor, William Rohwer, as saying: "All of the learning necessary for success in high school can be accomplished in only two or three years of formal skill study."

Cobden feels that if we send children to school at 8 or 10 or even 12, the age differences in each class would be less significant.

He believes that many students are bored and unteachable by the time they reach high school because they have been in school too long.

Although schools have had the benefit of this research for some time, they have extended the birth cut-off date for several months so that five-year-olds are allowed to enter Grade 1, says Cobden. He believes that children should be allowed to play a little longer.

WHEN IT'S TIME FOR RESULTS... CALL THE CLASSIFIEDS!

Christian Courier
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St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Church

Church News

Christian Reformed Church

Calls declined

– To Essex, Ont., Rev. John Kerssies of Calvin, Ottawa.

Vacancies for chaplains

– The Hospital for Sick Children, Toronto, Ont.
– Centenary Hospital, Scarborough, Ont.
– York County Hospital, Newmarket, Ont. (part-time, two-year contract).

For more information call: (613) 549-2900 immediately.

Calendar

Apr. 11 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Reformed Church, **Woodstock**, Ont.

Apr. 13 11th Annual Ministers' Conference at Redeemer College, **Ancaster**, Ont. Reflect with Rev. J. Kuntz on "Gleanings from 40 years of ministry" and participate in a hymn festival written and designed by Bert Polman. To register call (416) 648-2131.

Apr. 13-27 CSS's Adriana Pierik visits B.C. (**Vancouver** and **Lower Fraser Valley**).

Apr. 16 The King's College presents a "Spring Choir Concert," 8 p.m., West End CRC, **Edmonton**, Alta.

Apr. 16-18 "Marriage Enrichment Weekend," sponsored by Salem. Leaders: Herman & Betty Vanderburg and Mike & Shirlene Abma. At Mount Carmel Centre, **Niagara Falls**, Ont. Info.: (416) 528-0353.

Apr. 17 All-day "Conference on Alcoholism and other Drug Addictions," sponsored by Family-Outreach-Ontario. Speaker: Dr. Joyce de Haan. At 9 a.m., Faith CRC, **Burlington**, Ont. Registration and info. (416) 679-6490.

Apr. 17 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Maranatha CRC, **Belleville**, Ont. Benefit concert for Belleville Chr. School! Tickets: (613) 962-7849 or 477-2495.

Apr. 17 Second annual "John Calvin Invitational Hockey Tournament." From 8 a.m.-8 p.m., Tri-Township Arena, **Mount Brydges**, Ont. Proceeds to Christian education.

Apr. 17 Worship/dance workshop led by Belma Vardy, from 10 a.m.-4 p.m., at Jubilee Fellowship CRC, **St. Catharines**, Ont. To register call (416) 562-7139.

Apr. 19 Youth event with author Don Posterski, 7:30 p.m., Grace CRC, **Scarborough**, Ont. Topic: "The Youth Scene: it isn't what it used to be." Info.: (416) 499-4890 or 291-5250.

Apr. 21 Spring concert by OCMA's choir and bands (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Cambridge St. United Church, **Lindsay**, Ont. Benefit concert for Heritage Chr. School! Tickets: (705) 324-9582.

Apr. 23 Reformed Bible College's first alumni meeting, 7:30 p.m., Melrose United Church (Locke & Homewood), **Hamilton**, Ont.

Apr. 23 Organ and choir concert with Andre Knevel at the organ. Featuring the "B.C. Boys Choir." At 8 p.m., Can. Ref. Church, **Abbotsford**, B.C.

Apr. 23-24 Second "School of Healing," sponsored by Chr. Communications Centre. At Foursquare Chr. Fellowship, 1115 Clarkson Rd. N., **Mississauga**, Ont. (Fri. 7-9, Sat. 9-4). Registration $20. Info.: (416) 278-7969.

Apr. 24 Organ and choir concert with Andre Knevel at the organ, 8 p.m., Cook's Presb. Church, **Chilliwack**, B.C.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster**, Ont. Tickets $20 p.p. For info. call (416) 648-1639 or 679-4029.

Apr. 24 Special meeting, sponsored by "Christian Rainbows," for siblings of persons with a long-term mental illness. Speaker: Paula Cayley. From 10 a.m. to 3 p.m., at Ebenezer Can. Ref. Church, **Burlington**, Ont. Registration and info. (416) 639-1075 or (519) 631-0307.

Apr. 24 25th Anniversary of Laurentian Hills Chr. School, **Kitchener**, Ont. Open house from 2-4 p.m. Celebration at Woodland Chr. High at 6 p.m. Info.: (519) 745-4322 or 745-6242.

Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

Apr. 25 Organ recital by Jonathan Oldengarm, 8 p.m., Trinity Lutheran Church, **Ayton**, Ont. Info.: (519) 369-3590 or (800) 668-4832.

Apr. 28 Spring meeting of the Hamilton-area district of "Christian Ladies' Societies," 8 p.m., First CRC, **Hamilton**, Ont. Speaker: Rev. Marvin Van Donselaar.

Apr. 29 - May 1 "A common calling: a national consultation for Christians in education," at Geneva Park Conf. Centre, **Orillia**, Ont. Contact Evangelical Fellowship of Canada at (416) 479-5885.

Apr. 30 Choral Festival of the Ontario Chr. High Schools, 8 p.m., St. Mary's Catholic Church, 56 Duke, **Kitchener**, Ont. Listen to 400+ voices with strings!

Apr. 30 - May 2 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. **Apr. 30:** 8 p.m., with Palmerston Mixed Choir, at CRC, **Palmerston**, Ont. **May 2:** 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.

May 1 The King's College convocation, 2 p.m., West End CRC, **Edmonton**, Alta. Guest speaker: Dr. Gloria Stronks, Calvin College, Grand Rapids, MI.

May 1 "White Heart" in concert, presented by Kawartha Youth for Christ, 7 p.m., Memorial Centre, Lansdowne St., **Peterborough**, Ont. Info.: (705) 743-2900.

May 1 Spring concert by OCMA's choir and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. Tickets: (416) 648-6585.

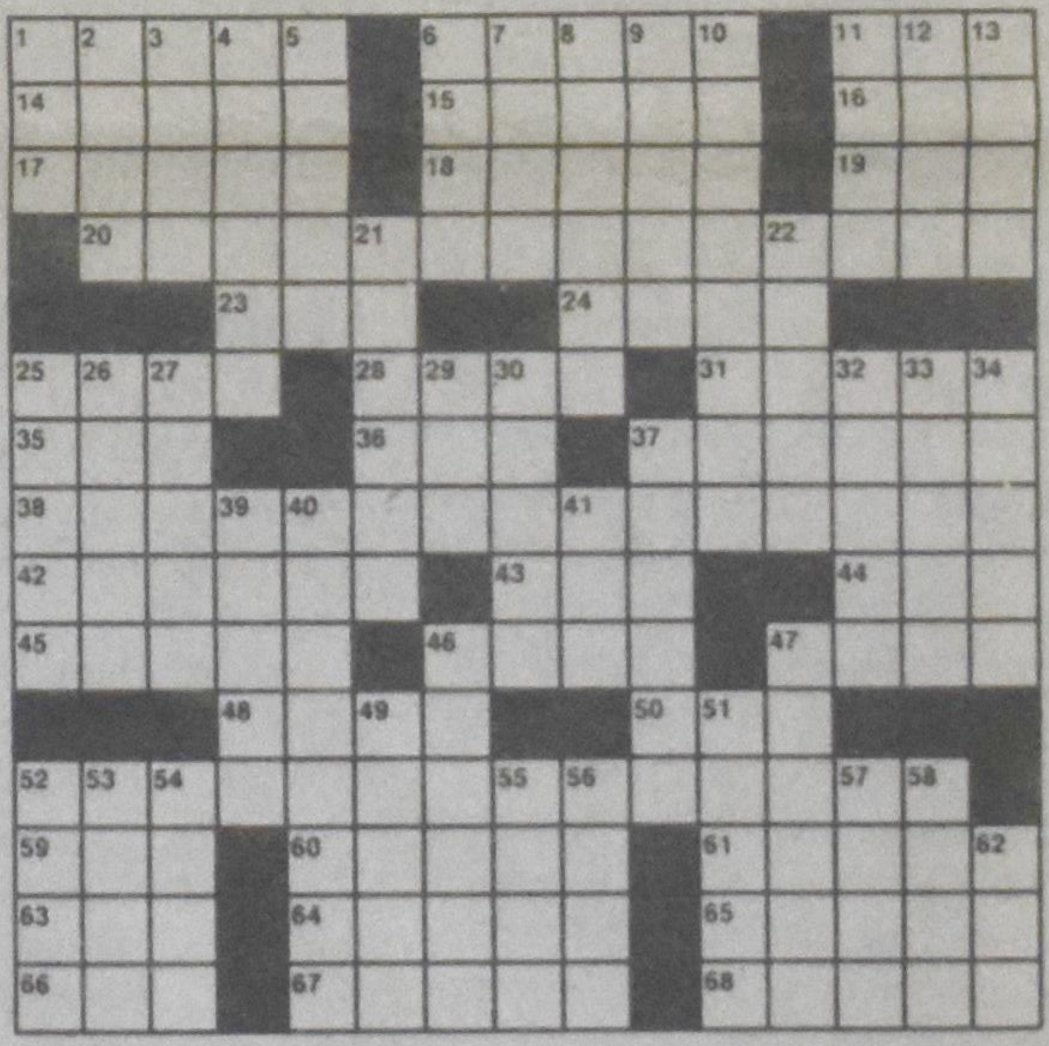
May 7 40th Anniversary First CRC, **Orillia**, Ont. Celebration program at 6 p.m. Thanksgiving service on Sunday at 10 a.m. Info.: (705) 326-3068.

May 7-8 Anniversary concerts by the Dundas FRC "Hosanna Choir." **May 7:** 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. **May 8:** 7:30 p.m., First CRC, **London**, Ont. Tickets at the door.

May 8 Choir/organ concert, with the "Con Spirito Choir" (dir. J. Kaldeway) and organist Laurens Kaldeway, 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

This Week's Puzzle

by Diane C. Baldwin



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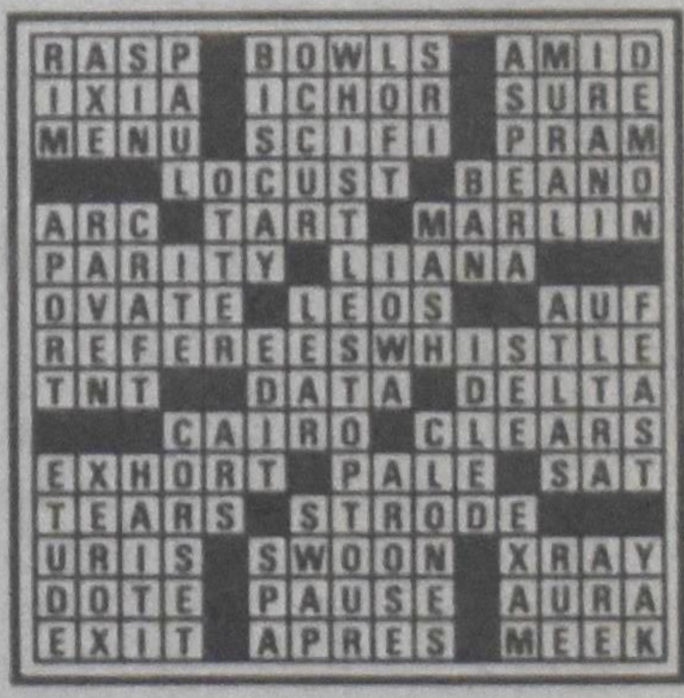
ACROSS
1 Stylish
6 Sailing hazard
11 Naughty
14 Kitchen gadget
15 Hornlike process
16 Mature
17 Russian country house
18 Bide one's time
19 Baby animal
20 Dr. Seuss book
23 Author Rand
24 Irishman
25 Cicatrix
28 Salver
31 Synthetic fabric
35 007's Fleming
36 Fall behind
37 Tijuana tomorrow
38 Dr. Seuss book
42 Closer at hand
43 Charged particle
44 A person, in general
45 Kind of boss or vote
46 Opening
47 U.S. historian
48 Prong
50 Trevino of golf
52 Dr. Seuss
59 Consume
60 Bert's muppet pal
61 Sofa
63 Circle piece
64 Astound
65 Obliterate
66 Stadium cheer
67 Gross receipts
68 Oscar de la —

DOWN
1 Certain deg.
2 Fosse
3 Principal
4 Try a case again
5 Dick or Spencer
6 Shoo!
7 "Oh — hate to get up..."
8 With a citrus flavor
9 Bryant or Hill
10 Member of a certain church
11 One of the three Bs
12 Water: Sp.
13 Red ink item
21 Elk feature
22 Afr. antelope
25 Portends
26 Proofreader's mark
27 Lend — (listen)
29 Joplin tune
30 Tex. A.&M. student
32 Hurrah!
33 — on (endlessly)
34 Accused
37 Hearth shelf
39 One of nine sisters
40 Innovations
41 Solomon, to David
46 Springlike
47 Famous streetcar name
49 "— Rae"
51 Downy duck
52 Sign of remorse
53 — kiri
54 Engrave
55 Dimensions
56 The Bee —
57 Designer Picone
58 Endure
62 Tchrs.' org.

Last Week's Puzzle



News

Poor should not aim to become middle class, says urban ministry director

Bill Fledderus

MISSISSAUGA, Ont. — What do poor people look like? Are they mostly alcoholic men, aging panhandlers who frequent soup kitchens? Most Canadians think so, says Rick Tobias, who has been executive director of the Yonge Street Mission in downtown Toronto since 1989. But most Canadians are wrong.

In fact almost 60 percent of Canada's poor are women, most of them single mothers. Over 30 percent are children (under age 15). Less than 10 percent are adult males, many of whom are ex-psychiatric patients.

Tobias poses another question: what family structure is best equipped to survive the stresses of modern urban life? Is it perhaps the traditional nuclear family, composed of married parents and a couple of children? Most Canadians think so, says Tobias — but they're wrong again. Actually an extended family arrangement which includes a few cousins, aunts or uncles is much more resilient and sturdy, he says.

Rick Tobias dealt with a number of myths about poverty in a presentation at the March 26-27 Christian Legal Symposium (see related article on p.1). Tobias, who has worked with poor people in "the most expensive city in the Western hemisphere" for at least ten years, also studies and teaches about poverty and urban ministry at Ontario Theological Seminary. "Our goal should not be to help the poor become middle class, but to help them achieve dignity and self worth," he says.

Disputes about poverty

"Looking at where different groups draw the poverty line, you can usually tell more about the different organizations than you can about poverty," he says wryly. Tobias recommends using the Statistics Canada figures, which compromise between those published by groups who want more and those who want fewer social programs for the poor. StatsCan classifies as poor those who are spending more than 60 percent of their pre-tax income on basic necessities.

Different groups also emphasize different segments of the poor population, focusing on either the largest group of poor — single mothers — or the "poorest of the poor" — unattached males, who often have only half the money of single mothers, explains Tobias.

PHOTO: BILL FLEDDERUS

Rick Tobias of the Yonge Street Mission in Toronto.

Family breakup and poverty

Generally speaking, intact families experience much less poverty than fragmented ones, he says.

And when couples separate, Tobias points out, men generally fare well while women lose out. For instance, a single mother who has never been married has a 75 percent chance of living in poverty for most of her life, while the disappeared father can complete his schooling and live life at whatever economic bracket he was used to.

In the case where a husband deserts a marriage, poverty still strikes 52 percent of the women. In the case of middle-aged divorce, the woman's income and status usually drop two levels while the man usually experiences a slight rise in income and/or social class.

Poverty and emotional scars

But statistics don't tell the real story, says Tobias. Poverty cannot be explained by a simple lack of education or skills, nor by alleging that symptoms such as substance abuse are really causes.

More than perhaps any other factor, poverty has to do with the emotional problems and scars which come from a dysfunctional family. Poverty is often an outgrowth of an emotional disability or dependency, Tobias says.

"I know people who have been set up with food, shelter, money, health care, support groups, a psychiatrist — the works — who will probably always be poor," says Tobias. "I'm thinking of a single woman I know whose fourth child is on the way. The only kind of relationship she seems to get into is one where she knows the man will leave her. Getting pregnant appears to be her way of keeping some piece of him."

Tobias compared such people to the Israelites who wanted to return to slavery in Egypt. "They were totally dependent on Pharaoh for everything — food, work, housing. It was terribly oppressive, but when they became free they didn't know how to handle themselves or take care of themselves, so they wanted to go back."

Stories of abuse and family fragmentation are the norm among poor people, says Tobias. Sociologists have concluded that one in seven boys and one in four girls are abused at home. As for adult women, the most conservative figures put forward suggest that at least one in ten are abused, he says. In some communities, that figure can rise to 30 or even 80 percent, according to Tobias.

A middle-class skill

"Planning for the future is a middle-class skill," Tobias says. "Where there is no vision, no hope, no choice for the future, people give up on it." Tobias relates the story of a street youth who received a sudden $300 windfall. "He rented a limousine, pulled up in front of the drop-in centre, and – I'll never forget this as long as I live – he had the chauffeur hold open the door for him. He crammed the limo full of all his friends, and they went to the Royal York Hotel and partied all night." "What was I going to do with $300?" the young man later told Tobias. "Other people have parties, why shouldn't I get a chance?"

BF

Para-sciences on the rise in France

PARIS — A recent French poll registered a large jump in the number of people who claim to have faith in astrology, palmistry and other so-called parallel or non-rational sciences, according to a report in *Le Monde*. Out of 1,500 respondents, 55 percent registered belief in telepathy, 46 percent in astrology, 35 percent said dreams foretell the future and 33 percent said they believed they had taken part in supernatural happenings. The same poll showed that 55 percent trust hypnosis or the laying on of hands to cure sickness. These percentages were all notably higher than in polls done during the 1980s.

A breakdown of the respondents shows that young men and women (aged 18-35) involved in environmentalist political parties are most attracted to the para-sciences. A good many intellectuals and scientists also admit involvement. Farmers, regular Roman Catholic church-goers, Communists and atheists are the only segments of the population who report near-complete disinterest.

News Digest

Edited by Bill Fledderus

Suicide claims more Native teens

WUNNUMIN LAKE, Ont. — Remote Native communities in Northwestern Ontario experienced two more teen suicides last month while Jim Morris, deputy grand chief of the Nishnawbe-Aski Nation, continued his attempts to bring in provincial and federal help. Morris, who has recently requested suicide-prevention counselling teams and a provincial inquiry, publicly expressed frustration at the unforthcoming responses of federal health minister Benoit Bouchard and provincial health minister Ruth Grier.

Last year the area had a record 12 suicide deaths and 143 attempts that required medical treatment. The most recent deaths (teenage girls aged 13 and 16, both by hanging) brings this year's total of teen suicides in Northwestern Ontario to seven. The Nishnawbe-Aski Nation, which represents approximately 26,000 Natives north of Thunder Bay, Ont., has experienced 65 suicides since 1986, according to reports by the *Canadian Press* and the *Toronto Star*.

Gunfire kills record number of U.S. youths

WASHINGTON, D.C. — Guns kill about 11 youths every day in the United States, according to a new government study. Guns killed 4,173 youths aged 15 to 19 in 1990 (up from 2,498 in 1985). Only vehicles kill more teens — nearly 6,000 in 1990.